JAINA YOGA
in the light
of
THE YOGABINDU

(An Analytical Study)

By

Dr Suvrat Muni Shastri

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SOME OPINIONS

Dr Suvrat Muni Shastri, a very amicable and talented young ascetic, has authored a comparative study of Jain Yoga meditation in the light of Haribhadrasūri's 'Yogabindu' which is not only a thesis for award of Ph D to him but it fills the vaccum of a modern yoga work The present work does not only concentrate on Jaina Yoga but it highlights the facets of yoga in the Vedic as well as Buddhist Philosophies The Sadhakas of yoga will certainly benefit from the study of present work

Shri Ganesh Muni Shastri
Renowned National ascetic and literary writer

In modern times there is need for the kind of literature which can help the man to become introvert having overcome his rising passions The yoga work authored by Dr Suvrat Muni Shastri focussing on Yogabindu caters to the present requirement

Shri Rattan Muni Ji Maharaj
Ludhiana

I express my deep gratitude to Dr Suvrat Muni Shastri who has brought into light the great scholar and writer Ācārya Haribhadrasūri by writing the present work on his 'Yogabindu It indeed is a pioneering work I wish Dr Shastri a long life devoted to the cause of writing

Ācārya Nagraj
Ācārya Nagraj Spiritual Centre,
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The present work on the comparative study of Jaina Yoga meditation written by Dr Suvrat Muni Shastri reveals the inherent relevance of yoga as a means of purification of soul and attainment of moksha It is a profound work on yoga

Shri Jinendra Muni kavyatirtha

FOREWORD

The ultimate aim of a human being is the culmination of spiritual development as well as the attainment of Nirvana which result from supreme cognition In the pursuit of supreme Kaivalya or the Nirvana Yoga stands as a unique instrument The Yoga is the oldest lore of the world There is no philosophy or religion which does not get permeated by the importance of Yoga

The importance of Yoga is indeed self-evident A number of sages, savants and ascetics made their lives fruitful having relished the divine bliss by the practice of Yoga meditation Even today the ascetics, saints and sages are deeply absorbed in Yoga meditation in the far off Indian mountain-caves valleys forests and crematoria in search of the eternal bliss The western world is also incessantly engaged in the cause of exploring the very hidden truth of Yoga

In the field of spiritual Yoga the Jaina system of contemplation and meditation occupies its special importance There has been a tradition of several Yoga meditators ascetics ācaryas and saints in India Ācārya Haribhadrasūri is one of such highly talented scholars and writers He presented a thorough and original contemplation over Yoga in his outstanding writings

Yoga is the immersion of mind speech and karma to soul and to act accordingly Ācārya Haribhadrasūri clearly admits that all the processes of religious contemplation are the essence of Yoga

मोक्खेण जोयणाओ, जोगो सव्वो वि धम्मवावारो।
(Yogaviṁśikā, canto 1)

I feel great pleasure that the upcoming ascetic Dr Suvrat Muni Shastri has critically written this book opting Yogabindu the most significant out of four major works of Shri Haribhadrasūri a great āchārya of 8th century

Dr Suvrat Muni Shastri is an able disciple of Vanibhushan Shri Amar Muni ji Maharaj and a grand disciple of the most rev'd national ascetic pravartaka Shri Padma Chandra Ji Maharaj Dr Shastri has knowledge of different Indian languages with his command over Sanskrit, Prākṛta and Apabhramsa That is why Dr Shastri has studied and cited all the Jaina and non-jaina works in his thesis He has discussed the importance of Yoga and its kinds including Ādhyātma Yoga, Samatā Yoga, Dhyānayoga, Bhāvanā Yoga and Vrttisankṣya Yoga He has simultaneously delineated the position of soul in the yoga meditation, its becoming of omniscience, the importance of Yoga vis-a-vis Karma and Gunasthana (the ladder of spiritual journey) and lesya according to the Jain thought I extend my heartiest thanks to Dr Shastri for this stupendous task Besides the scholar saint has authored some more books earlier to this one 'Manavata Ki Prakash Kiraneh' and 'Padamparaga ' are particularly noteworthy I am fully confident that the present work will prove useful to the inquisitive readers of meditational yoga and the research scholars alike

I wish Dr Shastri a long life of Yoga contemplation with a hope that he will edit more and more rare Jaina manuscripts for publication

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PREFACE

It is my firm belief that a good company and a conducive environment play a more significant role in one's life than one's Prārabdha A wholesome atmosphere and beneficient contacts leave an indelible impression on the impeccable psyche of a child It was my good fortune that I had the opportunity to pass most of my boy hood days with my grandfather He was a great devotee of God and he often got absorbed in the adoration of God at night I often emulated him in thought and practice It was his devotional attitude and touch and his firm faith and attachment to the Supreme Soul which instilled similar emotions in me This developed an inclination towards spiritualism in me, and I happened to become an ascetic

The ascetic has to wade across Bhavasāgar (the sea of the world) and it is through Yoga that this uphill task can be accomplished, as it is said in the Uttaradhyayan Sutra

जोए वहमाणस्स, ससारो अईवत्तई। (27 2)

i e , the sadhaka can swim across the ocean of the world by yoga The soul gets purified by yoga like gold which gets purified by fire As

मलिनस्य यथाहेम्नोवह्नेः शुद्धिर्नियोगत ।
योगाग्नेश्चेतसन्तद्वदविद्यामलिनात्मन ।।

(Yogabindu Śl 41)

It was the importance of yoga which inspired me to study it with care

When I expressed my curiosity before the scholars they advised me to work on some yoga text My rev'd Guru Bhandari Shri Padmachandraji Maharaj a Jain Pravartaka of Northern India, recommended the valuable

work *'Yogabindu'* of Ācārya Haribhadrasuri I went to Dr Gopikamohan Bhattacharya, the then Head of the Department of Sanskrit, Kurukshetra University, Kurukshetra with this thought in my mind and he readily gave his *approval to my going ahead for research on Yoga Sadhna* in the light of Yogabindu

Ācārya Haribhadrasūri was not only a great scholar of Jain Philosophy but of Indian literature also He had a deep erudition in the subject of yoga as well Āchārya Haribhadrasūri was born in Ārhat tradition with such a divine perception as stands next to none He initially adorned the post of a royal priest in chitrakoot (Chittor) It was an event which prompted him towards Jainism He acquired an indepth understanding and cognition of the Jain faith and having renounced the mundane pleasures took to the life of a śramana (a Jain ascetic) He very soon became an extraordinary authority of Jain religion and philosophy by his incessant work and the talent that he had acquired by controlling his passions Later on he wrote several books for the good of those who aspired for moksa (mumukṣujaneḥ) These works throw light on the interpretation of Āgamas, religion and philosophy Scholars determine his time as between 757 to 827 A D

His unique contribution to Jain literature is his literature on Jaina yoga The main characteristic of his life is that he derived knowledge from all quarters of learning without any bias His present view point is revealed through his yoga literature He wrote four books on yoga and the *yogabindu* is his most important and unique contribution

This present work of Ācārya Haribhadrasūri is an outcome of his vast studies of several works of paramount importance It has been written with an altogether different approach establishing coordination of different view points relating to yoga He remarks

सर्वेषा योगशास्त्राणामविरोधेन तत्वत ।
सन्नीत्यास्थापक चैव मध्यस्थास्तद्विद प्रति।।

Yogabindu Śl 2

(i.e *Yogabindu* establishes a coordination of basically contradictiory facts propounded in different yoga works)

This was what prompted me to go in for an indepth study of the *yogabindu* by Âcārya Haribhadra suri and the present thesis is an outcome of that research

The different facets of yoga in the *yogabindu* have been sfudied here with an analysis of varied thoughts stated in the traditions of yoga With this view the present study has been divided into five chapters

The first chapter focusses on the importance of yoga its meaning and its interpretation according to different view points It also throws light on the yoga works relating to Vedism Buddhism, and Jainism in detail The '*yogabindu*' has been lastly analysed in the context of other works on yoga

The life of Âcārya Haribhadrasūri, the author of the *yogabindu* has been very authentically dealt with in the second chapter His time period has been determined relying on his unique works and his great personality has also been discussed This chapter also incorporates comprehensively his ascetism, social contribution devotion to Gurus literary contribution style and his magnenimity to other scholars The chapter at the same time introduces the reader to the major works written by Âcārya Suri

The third chapter focusses on the subject-matter of the *yogabindu* whereby a deserving and non-deserving sādhaka for yoga has been explained The different grounds of yoga like Addhyātma, Bhāvāna, Dhyāna, Samata, Vrttisanksaya etc have been adequately discussed along with their contributions to the systematic enrichment of yoga

The importance of contemplation (Dhyāna) has been adequately dealt with in the fourth chapter The importance of Gunasthānas (the ladder of spiritual journey) in the

yoga has also been discussed How the sādhaka is able to cross the srenis (i e , rungs of the spiritual ladder) from the sixth guṇasthāṇa to the thirteenth guṇasthāna has also been narrated here

The fifth chapter highlights the analysis of tattvas (fundamental issues) according to Jain thought, like the soul and the functions of the soul Besides, there has been given a classification of eight karmas along with their relation to the jiva Later, the author discusses the effects and non-effects of karma that continues further followed by their relation to leśyā (thought points) and the importance of leśyā as well In the end, there is a discussion about their fruits and the cognition and the ways of liberation (mukti) and Saṁyakdarsana, Saṁyakgyana and Samyakcāritra has been analysed Thereafter, the karma bandha and its causes have been explained in the context of attainment of Nirvana

I am deeply grateful to, first and foremost, my respected Guru Shri Bhandari Padma Chandra Ji Maharaj, the Pravartaka of Northern India, and the most reverend Guru Shri Amar Muni Ji Maharaj This research work is an outcome of their blessings and good grace I always derived immense inspiration and got valuable guidance from them I can not find words to express my gratitude to them

I am indebted to rev'd scholar Shri Ratan Muni Ji Maharaj who has been incessantly inspiring me since my induction to the pursuit of learning I also owe my gratitude to Yuva Ācārya rev'd Dr Shiv Muniji for his valuable direction from time to time

Besides, I express my deep sense of gratitude to Dr Dharam Chand Jain, Director, Institute of Sanskrit and Indology, Kurukshetra University, Kurukshetra for his most helpful attitude and valuable guidance through out the preparation of this work

At this juncture, I respectfully recall my Grand Father Shri Banwari Lalji Upadhyaya It was his great

favour that led me on to the path of spiritual meditation in my early youth Also, I offer my Sadhuvad to Shri Ram Pal Sharma and my elder brother Shri Krishan Pal Upadhyaya for their useful contribution

I offer my heartiest blessings to Prof Surinder Mohan Jain of Delhi University, who extended unstinted cooperation in the preparation of this work I wish Prof Jain all happiness and good in life

Lastly, I express my blessings to Shri Jawahar Lal Gupta, Prof Mahinder Pal Jain, Shri Inder Sen Jain of Delhi and Shri Madan Lal Jain of College of Education Kurukshetra and all other disciples who have directly or indirectly contributed to this work

I shall be failing in my duty if I do not acknowledge my appreciation for the hard work put in by the Publisher Shri Suresh Pal Chaudhary whose promptness and care enabled this work to see the light of the day well in time

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CONTENTS

CHAPTER ONE

YOGA-SĀDHANĀ AND THE YOGABINDU IN INDIAN LITERATURA

A SIGNIFICANCE OF YOGA

It will be an uphill task to trace the very origins of yoga-sādhanā, but the facts gathered from the remains of human civilization do testify to the man's early ability to think, meditate and generate Hence, it seems logical to infer that the yoga-sādhanā might have come into effect with the upsurge of human being's deep urge to communicate

We happen to know from the books of ancient civilization and culture that the yoga, meditation, concentration, emancipation of body and meditation even in the state of padmāsana etc were the part and parcel of Indian life even prior to the Vedic era

All of the Vedic, Buddhist and Jaina Āgamas, Upanisads, Purāṇas, the ethical values for routine worship, and even all the works of eastern and western philosophy bring out the relevance of yoga, concentration and meditation However a perusal of the yogic literature right from the Vedic period to modern times fully establishes that it is still as significant, essential and relevant as it was earlier especially from the point of view of purity of the environment It is not only the eastern world but the whole of west has been committed to the pursuit of unfolding the very secret of yoga-meditation Thus the importance of yoga itself becomes obvious to us Even Ācārya Haribhadra Suri, the great erudite, calls yoga as 'sublime', 'the desire-yielding heavenly tree, *Kalpavṛkṣa*', '*a gem Chintāmani*', 'surpassing all the religions', and the most pertinent path to achieve liberation (Kaivalya) from

the world[1] As a matter of fact, yoga is the only panacea to cure the dreadful diseases of the modern world

Meaning of the term 'Yoga'

The term 'yoga' in Sanskrit derives its origin from 'Yuj' root (dhātu) and 'ghañ' suffix (pratyaya) Though there are two roots (dhātus) in Sanskrit grammar, one of the root 'yuj means 'to relate'[2] while the other one is manaḥ samādhi',[3] i e 'concentration of the mind' The yoga, in Indian philosophy, is meant for relation or concentration of mind in general parlance

1 The term 'Yoga' in Vedic Literature

We come across the term 'yoga first of all in the *Rgveda* our most ancient sacred text It implies here only 'relating or 'connecting'[4] Till the literature available in 7th c B C, the term 'Yoga' has been used to mean the activating of the senses, and from 5th to 6th c B C, it has been implied 'to control senses[5] The Upanisads on the other hand, differ in approach and give the expression of a spiritual connotation[6] Some Upanisads do present an elaboration of the ga-meditation[7]

Thus the Rgvedic interpretation of the term 'Yoga' in respect of 'connecting underwent a change in the upanishadic era During this era, it had to do the exercise of controlling one s activities senses and the mind

There are different facets of Yoga finding mention in the *Mahābhārata*[8] It occurs at several places in *Skandapurana*[9] as well

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1 योग कल्पतरु श्रेष्ठो योगश्चिन्तामणि पर ।
योग प्रधान धर्माणा योग सिद्धे स्वयग्रह ।।
Yogabindu, Śl 37

2 'युजृयीयोगे । *Hemachandra Dhātupāthamālā*, Gana7

3 युजि च समाधौ' । *Ibid*, Gana 8

4 क स धा नो योग आ भुवत्, सधीना योगमिन्विति ।*Rgveda*, 1 5 3 ,1 18 7

5 *Philosophical Essays*, p 179

6 अध्यात्मयोगाधिगमेन देव मत्वा धीरो हर्षशोकौ जहाति ।
Kathopanisad, 1,2,12

7 See *Yogarājopanisad, Advayatārakopanisad* etc

8 See *Mahābhārata*, Shānti, Anusāsan and *Bhīsma* parvans

9 See *Skandapurāna*, Vol I, Chap 55

The *Bhagvatpurana* too richly describes a number of advantages of yoga with the explanation and importance of 'Aṣṭānga Yoga'[1] Its different facets find due mention in all the seven chapters of the *Yogavāśiṣtha*[2]

The term yoga had become so much current by then that all the eighteen chapters of the *Gītā*[3] embody teachings of yoga and its practice Each chapter ends with *Om tatsaditi-----Śri Krishnārjuna samvāde Arjunviṣādayogonāmprathmodhyāyaḥ*

The *Yogasūtra* of Patañjali has defined yoga as the suppression of the modifications of mind[4] Besides the Nyāya philosophy also gives due discussion about yoga[5] The Vaiśeṣika philosophy of Kaṇāḍa very much emphasises yama-niyamā[6] while āsana and dhyāna (meditation), the very integral parts of yoga have been characterised well in the third chapter of *Brahmasūtra* It was perhaps due to this that the Maharshi called it 'sādhanāpāda[7]

We also come across with several sūtras in Sāmkhya philosophy[8] pertaining to yoga Ādinath has propounded the theory of Ṣhatha yoga in Tantra Yoga[9] It aims at commanding the organs of body by yoga practices and acquire peace to the mind The *Mahānirvāṇa Tantra* and *Ṣatcakranirūpaṇa* give an elaborate account of the practice of yoga[10]

2 The term 'Yoga' in Buddhist Philosophy

Lord Buddha had inherited the yoga-sādhanā, and therefore, he adopted it with some modifications The great sādhakas

1 See *Bhāgwatapurāṇa*, 2 28 11 15 19 20
2 See *Yogavāśiṣtha*, Vairājña, mumukṣa, Vyavahāra, utpatti, Sthiti, upasham and nirvāṇa chapters
3 *Bhagwadgītā*, End of Chap 1
4 *Pātañjalayogasūtra* 1 2
5 *Nyāyadarshana*, 4 2 36 , 3 2 40 , 40 2 46
6 *Vaiśeṣikadarshan*, 6 2 2 8
7 *Brahmasūtra*, 4 1 7 11
8 रागोपहितध्यानम् *Sāmkhyasūtra*, 3 30
वृद्धिनिरोधात् तत्सिद्धि Ibid 3 31
9 *Mahānirvānatantra*, Chap 3
10 *Satcakranirūpana* pp 60 61 82 90

(meditators) like Aradkalām and Uddakrāmputra were the preceptors of Buddha Even the disciples of these seers were absorbed in the teachings of dhyānayoga (the yoga meditation) Lord Buddha had also practised the yoga of Naivasamjñānasamjñāyatam (ārūpya dhyāna)[1] but he was not satisfied with this alone, and he absorbed himself in independent sādhanā (meditation) renouncing it all

Prior to the attainment of Bodhisattva, Tathāgata Buddha himself had attempted to suppress exhale He tells his disciple Aggivessana, I wanted to suppress exhale, therefore, I made an attempt to check the exhale from mouth, nose and ear[2]

A study of *Tripīṭaka* discloses that Lord Buddha devoted his spare moments to contemplation and meditation on the self and sādhanā This fact is also well testified in the works like *Majjhimanikāya, Lalitavistara*[3] and *Buddhacarita*[4] It was Lord Buddha, who time and again stimulated his disciples to be absorbed in Samādhi He adds, *Etāni bhikkhve, rukkhamūlāni, etāhi Suññāgārāni, jhāyath bhikkhve, mā pamādatha mā pacchā Vippatisārino ahuttha Ayam vo amhākam anusāsniti*[5]

His message was SO monks! meditate Don't be idle in meditation He constantly admired samādhi or meditation He believed that a meditator remains always hale and hearty, and attains samadhi The Samyaksamādhiṣṭa gets the benefit of meditation[6] Meditation promotes 'dharma', and 'dharma' leads to *Kaivalya* (mokṣa) which is rare, pacific, perennial, immortal and imperishable[7] A monk with his mind absorbed in samādhi is blessed with siddhis which never loses their power and he ultimately attains Kaivalya

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1 For detailed study see *Abhidharmadesanā Bauddha Siddhānton Kā Vivecana*, p 178

2 See *Ibid*, p 172, ft 2

3 See (a) *Majjhimanikāya*, Vol II, pp 484-87
 (b) *Lalitavistara*, p 193

4 See *Buddhacarita*, 12 101

5 *Samyuttanikāya*, 2 133, p 121
 and cf *Arthavini yogā*, p 67

6 *Buddhacarita*, 12 105

7 *Ibid*, 12 106

Yoga-sādhanā has a prominent place in Buddhist school too It is the right path for nirvāṇa It is an admitted truth that all the Buddhist sects highlight the significance of yoga-sādhanā

The fact that the sattva comes in real application with yoga only, yoga is the very cause that liberates human being from the mundane world So, the path of yoga is very intricate indeed For example

योगतो हि लभते विबन्धन।
योगतोऽपि किलमुच्यते नर।।
योगवर्त्मविषम गुरोर्गिरा।
बोध्यते तदखिल मुमुक्षुणाम्।।[1]

The monk or seer stands above the feelings of merriments and miseries because he is the knower of the real form [2] He remains unaffected by the phenomena of pain and pleasure The Ācāryas have firm conviction that a 'yogin definitely attains salvation'[3] unless the Yoga-Kalpavṛkṣa (desire-yielding tree) is dashed to ground by some intoxicated elephant or is burnt down by the fire of superficial knowledge It is yoga that yields real pleasure of mokṣa, and the yogin attains it for sure It is the real state of pleasure It is the state of quietetude, solace and stability devoid of passion and indulgence in sensual enjoyments Birth, decay and death never touch it [4] That is why yoga is understood to be unaffected by the miseries emanating from the phenomenal passions

3 The term 'Yoga' in Jain Scriptures

Jainism occupies a paramount place in the schools of Indian philosophy The practice of yoga, meditation and sādhanā in Jainism stand as supreme The term 'yoga'[5] has been ascribed a number of meanings in Jainism, e g sañyama, nirjarā, samvara etc Besides,

1 *Pañcavimśati*, 10 26
2 *Pañcavimśati*, 10 21
3 *Ibid*, 10 35
4 निरस्तमन्मथातङ्कम्योगज सुखमुत्तमम्।
रागात्मकस्थिर स्वस्थ जन्ममृत्युजरापहम्।।
Yogapradīpa, 9 11, p 200
5 (a) सावज्ज जोग पच्चक्खामि।
(b) समाण जोगण।
(c) जोगहीण। *Āvasyakasūtra*, p 20-25
बत्तीसन् जोगा जोगसगेहि। *Samvayūgasūtra*, sūtra 32

it is also used to denote the sense of mana (mind), vacana (utterance) and body (kāya)[1]

Yoga as implied from Sañyama

The term 'Yoga' has been used at many a place in *Uttarāddhayayansūtra*, e g '*Jagava uvahānam*'[2] In the very sutra, it has been stated that the sādhaka of yoga gets through the forest of perishable world unlike a bull carrying a cart crosses it

वाहणे वहमाणस्स कतार अइवत्तई।जोए
वहमाणस्स ससारो अइवत्तई।।[3]

Yoga is implied here as sanyama (controlling the senses) The term 'Jogava'[4] occurs in *Sūtrakṛtāngasūtra* also where it denotes the meaning of sanyama, whereas the term 'Jogawāhī'[5] is used to denote 'anānsakta purusa' (person with no attachment) who has taken to samādhi

The application of yoga in the Sense of Mind, Speech and Body

Yoga has been mentioned to express the activities of the mind, speech and body in the works like *Uttarāddhyayansūtra*,[6] *Tattvārthasūtra*[7] etc Such activity implies here the sense of impulsion It is also noticed that 'Āsrva emanates from these yogic activities and their suppression begets 'samvara'[8] which ultimately leads to salvation

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1 तिविहे जोग पणत्ते ज जहा मणजोगे, वइजोगे कायजोगे।
Sthanangasūtrā ,1 3 6

2 *Uttarāddhyayanāsūtra*, Chap 11

3 *Ibid*, 27 2

4 जयय विहराहि जोगव, अणुपाणा पथा दुरुत्तरा।
अणुसासणमेव पवक्कम्मे वीरोहि सम्म पवेदिय *Sūtrakṛtānga* 2 1 11

5 *Sthānāngasutra* Sthān 10

6 (क) जोणपच्चकखाणेण अजोगत्त जणयह। Uttara sūtra 29 38
(ख) जोगसच्चेण जोग विसोहेइ। *Ibid* 29 53
(ग) मणसमाहरणयाएण सएग्ग जणयई। *Ibid*, 29 57

7 *Tattvārthasūtrā*, 6 1-2

8 आस्रवनिरोध सवर । *Ibid*, 9 1

In the *Ācārangasūtra,* the oldest Jaın canon, the sādhuyogī has been called dhūta-avadhūta [1] Ṣ*Bhāvanāyoga* ıs also an ıntegral part of Jaınısm It testıfies to the power of Yoga It ıs learnt from *Sūtrakṛtāngasūtra* that a person attaıns emancıpatıon (muktı) when hıs senses are purıfied [2]

The Āsrava ın Jaına Āgamas deals wıth delusıon (mıthyātva), want of control (avıratı), ınadvertance (pramāda), passıons (kaṣāya) and yoga (actıvıtıes of body, mınd and speech) [3] The delusıon, passıon, and yoga stand the most among them because avıratı and ınadvertance emerge from passıons Here ıt ıs to be noted that the term Āsrava ıs synonymous wıth the state of mınd ı e the state of mınd ımbued wıth yoga ıs the Āsrava ın Jaına canonıcal lıterature

4 The term 'Yoga' ın Post-Jaına Āgamas

Ācārya Harıbhadrasūrī (8th c A D) presented an ındependent compıled work of scattered facts ın Jaına scrıptures regardıng yoga He gave a new turn to the tradıtıonal practıce of yoga confırmıng to the trend and tendencıes prevalent that tıme He gave a fresh dımensıon to Jaına lıterature wıth ıts modıfıcatıon as well as dıversıfıcatıon Hıs works on yoga stand as eloquent testımony to ıt [4] The Acārya was not content merely wıth the ınterpretatıon of Jaına-yoga but he brought out a comparatıve study of *Pātañjalıyogasūtra* ıncorporatıng the sımılarıtıes thereın [5] The great scholar defined yoga as the relıgıous practıce pavıng ones path

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1 *Ācārangasūtra*, 1 6 181

2 भावणाजोग सुद्धप्पा जले णावा वा आहिया।
नावा व तीरसम्पन्ना सव्वदुक्खाति उइट्इ।।
sūtrakṛtāngasūtra, Ist Skandha, Chap 15, Gātha 5

3 पच आसैवादारा पण्णता त जहा-मिच्छत्त, अविरई, पमाया, कसाया जोगा। Samvāyāngasūtra, *Samvāya* 5

4 *Yogabındu, Yogadṛṣṭısamuccaya, Yogaśataku* and *Yogavınśıkā*

5 समाधिरेष एवान्यै सम्प्रज्ञातोऽभिधीयते।
सम्यक्प्रकर्षरूपेण वृत्यर्थ ज्ञानस्तथा।।
असम्प्रज्ञात एषोऽपि समाधिर्गीयते परै ।
निरुद्धाशेषवृत्यादि तत्स्वरूपानुवेधत ।। *Yogabındu* Śl 419-21

to salvation[1]

Yet, there is *yogaśāstra* of Ācārya Hemcandra an other unique work of Jaina Yoga In this book, the Ācārya has defined yoga as the bestower of human values (puruṣārtha) i,e Dharma, Artha, Kāma and mokṣa[2] This definition further affirms yoga's three achievements (Ratna-traya) i e Sāṁyaka Jñān, Samyakadarṣana and ṣamyakacritra These achievements of yoga were already declared to be the bestower of moksa by Ācārya Umāswāti in his work *Tattvārthādhigambhāṣya*[3] On the other hand Muni Mangalavijay has followed the path shown by Ācārya HaribhadrasūrI in this context[4]

Besides, the *Jñānārṇava* of great Digambarāacārya Śubhacandra also has an important place in the yoga school The subject matter and the expression dealt with in both of the works of Hemcandra's *Yogaśāstra* and Śubhācandra's *Jñānārṇava* are very much similar so is their approach to yoga Mokṣa as the most significant of human values has been underlined by both the Ācāryas The only difference is that whereas Ācārya Hemacandra has stated that samyak-darsana, knowledge and character are the path to moksa and according to Subhacandra's 'meditation' the path to attain mokṣa He declares, ŞO Atman ! Go and drink the nectar of knowledge to get rid of mundane miseries, and take the shelter of meditation to cross the ocean of this perishable world "[5]

Furthermore, on having a look at the yoga works of Upādhyaya Yasovijaya, it is learnt that he was a man of erudition, a great

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1 (A) मुक्खेण जोयणाओ, जोगो सव्वो वि धम्मवावारो।
Yogavinsikā, G 1
(B) अध्यात्मभावना ध्यान समता वृत्तिसक्षयम्।
मोक्षेण योजनात्योग एष श्रेष्ठोयथोत्तरम्।। *Yogabindu*, Sl 31

2 चतुवर्गेऽग्रणी मोक्षो, योगस्वरुप च कारणम्।
ज्ञान श्रद्धानचारित्ररूप, रत्नत्रय च स ।।
Yogu sāstra Chap 1, sl 15

3 सम्यक्दर्शनज्ञानचारित्राणि मोक्षमार्ग । *Tattvurthasūtra*, 1 1

4 धर्मव्यापारत्व योगस्य लक्षण बिदु । *Yogapradipa*, 2 3

5 भवक्लेशविनाशाय पिब ज्ञानसुधारसम्।
कुरु जन्माब्धिमत्येतु ध्यानपोतावलम्बनम्।। *Jñānārṇava*, 3 12

thinker, and his yoga-experience was very rich We come across his lucid expression of Jaina canons and its similarities with other schools of thought in his works *Adhyātmasāra* and Adhyātmopaniṣada The learned author has primarily discussed his yogic-concept in the 'Yogādhikrama' of *Adhyātmasāra* and he has grouped it into four divisions giving an elaborate analysis of the achievements of salvation attained through the exercise of Karmayoga, Jñānayoga, and Dhyānayoga, respectively [1]

B LITERATURES RELATING TO YOGA

The concept of yoga in Indian writings is richly and significantly available in origiral and the most ancient form One can easily make out the spectacularly vide and oldest concept of yoga-meditation from the Ṛgveda the upaniṣads like Kathataittiriya, etc There is plently of ancient literature on yoga enshrined in the *Mahābhārata* and the Gitā

In the present study, an attempt is made here to give a brief account of all the major works of yoga whether Vedic, Buddhist, or Jaina It is hoped that it will acquaint the reader with the traditions stenets and development of yoga

I Yoga in Vedic Literature

It is obvious that *Ṛgveda* is the ancient most of all the treatiese(volumes) like *Yajurveda, Sāmaveda* and *Atharvaveda* The upanisads, the purāṇas, the *Mahābhārata* and the *Gitā*, respectively follow the vedas Later on, there happened to be other independent yoga works

The Ṛgveda

It is a well known treatise over the world It contains some mantras giving out the basic concept of yoga [2] Similary we find the concepts of yoga in the *Yajurveda, Sāmaveda* and *Atharvaveda* too It has been recommended there that one should initiāte oneself in yoga and be blessed with the intellect (vivekakhayati) by yogic meditation May the god bless us with Yoga siddhi, Vivekkhyati

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1 कर्मयोग समम्यस्य ज्ञानयोगसमाहित ।
ध्यानयोग समारुह्य मुक्तियोग प्रपद्यते।।*Adhyātmasūra*, 14 83

2 (A) सधनो योग आभुवत्। *Rgveda* 1 5 3
(B) सधीना योगमित्विति। *Ibid*,1 18 7
(C) कदा योगा वाजिनो रासभस्य। *Ibid*,1 4 9

and the real intuition May he bestow upon us the siddhis like Adimā etc [1]

Upanishads also have a unique place in Vedic literature though the term yoga has been imbued with the spiritual connotation in the upanisads,[2] the yoga and the yogic meditation have found mention in different upanishads which are permeated with the varied thoughts of yoga relatied to cosmos, soul and God (Brahma) [3]

The upanishads like *Maitreyī*, *Śvetaśvatar* etc present the outline of yoga in a very obvious and enlightened form The yoga, the yogic place, pratyāhāra, dhāraṇa dhyāna and Kundalinī etc have been described well There are twenty one upanishads which have depicted only the yoga

(b) The Purāṇas

The discussion about yoga occurs at several places in the Purāṇas also, as, in *Bhāgwat Purāṇa*, *Skandh Purāṇa*, *Garuda Purāṇa*, *Padma Purāṇa* etc There is clear explanation of the importance and the benefits emanating from Aṣṭānga yoga in the *Bhāgwat Purāṇa*[4] The different parvans of great epic *Mahābhārata* also characterise the different aspects of yoga [5]

(c) The Bhagwadgītā

Śrimad Bhagwadgītā comes forth with a very sound and comprehensive introduction of yoga The diverse processes of yoga incorporated there, stress one point only The Karma yoga, Jñāna yoga, Bhakti yoga and Samatva yoga have special description in the Gītā

The negative and objective both of the yogas have been talked about in the *Gītā*, e g not to aspire for the fruits of action,[6] not

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1 *Sāmveda* 301 210, *Atharvaveda* 20 69 1

2 (A *Kathopaniṣad*, 1 2 21
(B *Ibid*,2 3 11

3 *Taittīrīyopaniṣad*, 2 4

4 *Bhāgwat Purāṇa*, 3 28, 11 15, 19-20

5 For detailed study see the *Māhābharata*, Śātiparvan, Anuśāsan parvan and Bhīṣma parvan

6 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन्।
मा कर्मफलहेतुर्भूर्मा ते सगोस्त्वकर्माणि।। *Gītā* 2 47 and 4 20

to be tempted for the thıngs of mundane world, Samatvayoga,[1] fruıtless actıvıty[2] etc

Thus, all the eıghteen chapters of the *Gītā*[3] are enrıched wıth eıghteen aspects of yoga They teach several ways of medıtatıon, eg dedıcatıng all the actıons to the Supreme Lord (Īśvara)[4] and remaınıng contented ın all the states wıth the concentratıon of the mınd

Sambhāva Yoga

Accordıng to the *Gītā*, yoga ıs an expertıse, plan or adeptness to execute a partıcular actıon[5] When the soul of the yogı mıngles wıth the Supreme Soul (Brahma), he relıshes the pacıfic pleasure and rests ın supreme blıss He does not devıate from hıs path of rıghteousness[6] Thıs ıs the state of yogamuktı, and the Sattva ıs not at all affected by paıns or pleasures, loss or gaıns, faılure or success Thıs state of sāmattva or sambhāva ıs termed yoga[7]

Thıs ıs how the *Gītā* propounds the real or natural characterıstıcs of yoga, and ıt has been necessıtated there to observe self-control, passıon, non-attachment, love wıth creatures and remaın unaffected (sambhāva) by flattery or admıratıon Even more, ın Karmayoga, Rājayoga, Bhaktıyoga and Jñān yoga, actıon (Karma), medıtatıon (dhyān), devotıon (Bhaktı) and knowledge (Jñān) have been respectıvely gıven specıal emphasıs[8]

To put brıefly, the Gītā ıs the code of human lıfe It ıs the pursuıt of *truth* by wısdom and ıt ıs an endeavour by truth ıtself to actıvate the ınner power ınherent ın the human beıng So, ıt ıs ultımately ınferred from each of the concludıng sentences of the chapters of *Gītā* that ıt ıs the study of yoga sāstra or merely

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1 योगस्थ कुरुकर्माणि सग त्यक्त्वा धनजय।
सिद्धयसिद्धयो समो भूत्वा समत्व योग उच्यते।। *Ibıd*, 2 48

2 यस्य सर्वे समारम्भा कामसकल्पवर्जिता ।। *Ibıd*, 4 19

3 *Ibıd*, 1 27

4 *Ibıd*, 6 20

5 योग कर्मसु कौशलम्।। *Ibıd*, 2 50

6 *Ibıd*, 6 20-21

7 *Ibıd*, 2 48 and 3 19

8 See *Jaın Yoga Kā Ālochanātmaka Addhyayan*, p 18

the book of disciplinary religion of the philosophy of Brahma[1]

3 Smṛtis

There will be no exaggeration to say that all of the smṛtis are valuable treasures of code of conduct There is due mention of all the Āśramas established in the vedic tradition[2] The *Yajñavalkyā smṛti, Manusmṛti* etc have enunciated several duties for the meditators and many virtues for the householders as well[3]

One can attain mokṣa abiding by one's duties of varṇās and Āśramas properly[4] The meditator has to observe control over his senses in this state so that he can execute his actions in a proper way Thus, even the householders can attain mokṣa by executing their duties Our ancient smṛtis are enriched with many activities relating to yoga, e g , to subdue the senses[5] by yogic exercises,[6] knowing the soul by observance of yama-niyama,[7] Ahiṃsā and the practice of yoga etc This ultimately leads one to mokṣa

4 Yogavāsiṣṭha

Yogavāsiṣṭha is the ancient most treatise of vedic culture and it primarily depicts yoga in one way or the other It also suggests the path of getting liberation from this mundane world

It throws much light on the nature of the mind It concludes that the mind is very powerful and it helps to attain human values

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1 Radha Krishnan, *Indian Philosophy*, Vol I, p 419

2 चत्वारा आश्रमा ब्रह्मचारी-गृहस्थ-वानप्रस्थपरिव्राजका ।
Vāśisthasmṛti, p 206

3 सध्या स्नान जपो होमस्वाध्यायदेवतार्च्यनम् षट् कर्माणि दिने दिने।
Pārāśarasmṛti, 39

4 योगशास्त्र प्रवक्ष्यामि सक्षेपात् सारमुत्तमम्।
यस्य च श्रवणाद् यान्ति मोक्षमेव मुमुक्षव ।। *Hārītasmṛti*, 8 2

5 प्राणायामेन वचन प्रत्याहारेण च इन्द्रियम्।
धारणमिशकृत्वा पूर्वं दुर्धर्षण मन ।। *Ibid* ,8 4

6 अरेणनित्यस्य जितेन्द्रयस्य-सर्वेन्द्रियप्रीति निवर्तकस्य।
आध्यात्मचिन्तागतमान सख्यध्रुवा हयनावृत्तिमवेक्षकस्य।।
Vāsisthasmṛti, 258

7 इज्याचारदमाहिंसादान स्वाध्यायकर्मणाम्।
अय तु परमो धर्मो यद्योगेनात्मदर्शनम्।। *Yājñyavalkyasmṛti,8*

The mind in pacific state relishes the pleasure of eternal bliss[1] Yoga manifests several ways to pacify the mind Determination is the action of mind The mind is the only weapon that links sattva with duties, and, which ultimately helps breaking those bonds of the phenomenal world and attaining salvation Thus yoga is the only cause that can completely pacify the mind The meditator (sādhaka) in the state of pacific mind is able to enjoy Turīyāvasthā far away from awakendhood, dream or sleep The *yogavāsiṣtha* incorporates a detailed study of these states of mind[2]

The Yogasūtra of Patañjali

Maharṣhi Patañjali is really acknowledged for the presentation of the yoga in a systematized and authentic way Patañjali excels all the other scholars in propounding the theory of Yoga systematically He produced an unique and *authoritative* work titled, Yogasūtra is an out come of his unusual talent and scholastic vision of the concept of yoga occurring in our ancient works No doubt, this work denotes Maharshi's deep learning and intellect

The Yogasūtra is divided into four pādas Its first pāda deals with the narration of the features of yoga, its nature and the ways to acquire it The second pāda is termed 'Sādhanā pāda ' It highlights the causes of misery The third pāda is vibhuti pāda and it characterises the conception (dhāraṇā) dhyāna-Samādhi and the siddhis The fourth one i e Kaivalya pāda mentions the nature of the mind and the ways of attaining Kaivalya

The Philosophy of Advait

The vedant school of thought occupies a prominent place in Indian philosophy It is not merely conceptual in content, it has a experimential dimension It refers to those means of attaining mokṣa which are indispensable for yogic meditation

The soul remains in illusion in the world due to Māyā according to Advait Vedant The sādhaka takes pleasure in knowing the nature of soul and he can get rid of this perishable world by the Yogic meditation[3] The third chapter of *Brahmasūtra* describes Āsana and

1 *Yogavāśiṣtha*, 5-8, 6-9

2 *Ibid*, 4-19, 15-18, 5-78 10

3 उद्धरेदात्मनात्मान मग्न ससारवारिधौ।
योगारुढत्वमासाद्य सम्यग्दर्शननिष्ठया॥ Vivekacūḍāmaṇi, sl 9

Dhyāna This is why it is called **Sādhanā pāda** [1]

7 The Sāmkhya Philosophy

The sāmkhya philosophy lies in the foundation of the yoga of Pataujali The value of yoga in Samkhya philosophy is further established by the study of the *second chapter* of *Bhagwadgītā* termed *Sāmkhyayoga* The study of Samkhya philosophy also discloses that there are several aphorisms of yoga [2]

8 The Vaiśeṣika Philosophy

The Vaiseṣika philosophy of Kaṇāda has laid much emphasis on the very parts of Yoga i e yama, niyam dhyān and dhārṇā [3] This suffices to prove the value of yoga in this philosophy

9 The Nyāya Philosophy

In Nyāya philosophy also we come across the proper mention of yoga [4]

II YOGA IN NON-VEDIC LITERATURE

1 Buddhist Works

In Buddhist school of thought, it is only 'chitta' of Sattva that transmigrates to the next birth besides the soul With whatever name we call it but Buddhists have made its divisions into *chitta* and *chaitasik* with a number of sub-divisions Even *chitta* is divided into eighty nine or one hundred twenty one and, then, the *chaitasik* has also fifty two kinds

As for the yogic concentration, the yogācāryas have given more weightage to the eleven vrttis of mind (citta)

(1) Visuddhimagga

It is an invaluable treatise of Pāli literature authored by Ācārya

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1 *Brahmasūtra* 4 1 7-11

2 रागोपहितध्यानम्। *Samkhysūtra*, 3 3

वृत्तिनिरोधात् तत सिद्धि । *Ibid* , 3 31

3 अभिसेचनोपवासब्रह्मचर्य गुरुकुलवास वानप्रस्थ यज्ञदानप्रोक्षणदिङ्नक्षत्र मन्त्रकालनियमाश्चादृष्टाय। *Vaiśesikadarśan*, 6 2 2, 6 2 8

4 (क) ाधिविशेषाभ्यासात्। *Nyāyadarśana* 4 2 36

(ख) अरण्यगुहापुलिनादिषुयोगाभ्यासोपदेश । *Ibid* 4 2 40

(ग) तदर्थयमनियमाभ्यासात्मसस्कारो योगाच्चात्मविध्युपायै ।। *Ibid* , 4 2 46

Buddhaghoṣa of 4th c B C Besides *Visuddhimagga* Buddhaghosa has written many devout tales in the Pāli literature

Visuddhimagga shows us the holy path of attaining nirvāṇa (liberation) In this work, the Ācārya has propounded various yogic practices in a very lucid style Not only this much, there are several preachings for the householders as well Undoubtedly it incorporates the Buddhist thought in the totality Buddhaghoṣa himself comments that *Visuddhimagga* will enlighten the real essence of the four Āgamas

Ācārya Buddhaghoṣa wrote *Visuddhimagga* in Singhai It is based on two tales

Question *Anto jatā bahi jatā, Jatāya jatitā pajā,Tam tam Gotam puccāmi, ko imām vijattaye jatam*||

Answer Sīle patiṭṭhāya naro sapañco citta paññca bhāvayami, Ātāpi nipako bhikkhu so imam vijattaye jatam||

Thus this work is an example of Buddhaghoṣa, erudition It presents a vivid picutre of śīla samādhī and prajñā in entirety *Visuddhimagga* has twenty three chapters divided into three parts The first two parts characterise the different parts of śīla the ways to attain them with thorough penetration Chapters 3 to 13 of the work deal with the most valuable aspect called 'Samādhi' Chapters 15 to 23 describe prajñā (intellect) While defining intellect, skandha, Āyatana, dhātu, indriya (sense) truth and pratītyasamutpāda have been said to be the basics of intellect

Abhidhammatthasamggho

This is also a Pāli work by Ācārya Āniruddha of Burma Scholars admit that Aniruddha lived in the later half of the 4th c and first half of the 5th c B C He was a contemporary of Buddhaghosa and Vasubandhu

Abhidhammatthasanggho is based on the third pītaka of the Buddhist text *Abhidhamma pītaka* That is why it is called the threshold of *Abhidhamma pītaka* This enhances its value even further It has another advantage of having several commentaries by the Buddhist Ācāryas They are about nineteen Some major commentaries are as follows

1 Abhidhammtthasanggh commentary

explained with question For example, O monks! which are the five skandha upādānas? e g they are Rūpa, Vedanā, Samjñā, mskāra and Vijñāna

The different topics incorporated herein are Skandha, Upādānaskandha, Dhātū, Āyatana, Pratītyasamutpāda, Āryasatya, Indriya, Dhyāna, Ārūpyasamapāttı, Brahmavihāra, Pratipat, Samādhi, Smṛtyupasthāna, Samyakprahānā, Ṛddhipāda, Pañcendriya, Bala, Boddhyanga, Aṣṭāñgikamārga, Ānāpānasmṛti, Srota Āpatti, Tathāgatabala, Vaisāraddya, Pratisamvitā, Āveṇikadharma, Mahāpuruşalakṣan and Anuvyaujanā

(vi) Abhidharmāmrta

It is an unique treatise of Ācārya Goṣaka, a contemporary of emperor Kaniska *Abhidharmāmṛta*, is the essence of *Abhidharma* which was originally in Chinese translation It is difficult to ascertain the place of this work The work published in 1953 from Viswabhārati, Shantiniketan and edited by Bhikṣusānti Shastri, is the Sanskrit version of the Chinese edition It has its own style of theme and contents Some of the topics herein simulate to Abhidharmakosa Some topics relate to Pāli Mahābagga Though it is brief in description, yet there is imilarity in the number of religions and their enumeration It has 15 chapters The major among them are Dānāśīla, Loka, Dhātū and Gati, Sthityahbḥava, Karma, and their kinds Skandha, Dhātu, Āyatana, Sanskāra, Pratītyasamutpāda, Anusaya, Anāsrāva, Pudgal Jñyāna, Dhyāna, Samkīrna Samādhi, Bodhipāksika dharma, four Āryasatyas and Misrakasamgraḥ The subject matter has been dealt with much detail in this work Chapters ten to thirteen have been devoted to the study of meditation (Dhyāna) and modifications of the mind

(vii) Abhidharmasamuccaya

The work has its novel style, and is very much similar to *Arthavinisyasūtra* It is composed in Sanskrit Edited by Prahlad Pradhān, the treatise was published in 1950 from Shantiniketan It was discovered by Buddhist scholar Rahul Sanskrittyayan It has translations in Tibbetan and Chinese Its Chinese translation was done by Hieun sang in 7th c A D and the Tibbetan by Jñānamitra Some scholars presume that its 5th chapter was missing There are five chapters in *Abhidharmasamuccaya* The first chapter has three parts and is termed Tridharma Pariccheda Skandha Dhātū

and its alternatives, and various other new experiments have been highlighted Thereafter is the Samanvayāngam Pariccheda called Viniscaya Samuccaya The second chapter (Pariccheda) describes Āryasatyas The third Dharmāvinisya Pariccheda has Dwadasāñga Pravacana It mentions Pratityasamuttpāda The fourth is description of the attainment of Viniscay Puḍgala and Abhisamayavyavasthan The last one, fifth chapter is Sāmkyathaya Viniscaya pariccheda which highlights the vāda of logic and jala-vitandā briefly

(viii) Lalitvistara

It is one of the nava-vaipullyasūtras It is a holy book of Buddhists of Mahāyāna sect It is also named Mahāvyūha It was written in 1st c B C and translated in Chinese in 300 c A D Some of its chapters were translated by the English scholar Lofmana in 1975 and it was published in Berlin The English translation of its fifteen chapters was also done by a Indian scholar Dr Rajendra Lal Mitra in the mid of 1881-86 During the 1884-92 a French scholar Enald' Mousse Guine published its French translation in six volumes Dr P L Vaidya has edited and published *Lalitvistara* in Hindi from Darbhanga This edition is available to us and is taught in Indian universities

Lalitvistara is the full account of Lord Buddha's incarnation on the earth and his adorable activities It is in Sanskrit It is a poetic composition and it reflects the Indian tradition of remote part It has many stories narrated all over We find the preliminary meditational sādhanā of Lord Gautama Buddha in this work

(ix) Dasabhūmīśvarasūtra

It is also one of the nava-vaipullyas It was translated in Chinese in 297 c A D by Dharmarakṣaka The work focuses on the sādhanā of Bodhisāttva The sādhanā of Bodhisattva is based on ten grounds, i e , Pramuditā, Vimalā Prabhākārī, Archismatī, Sudurjanyā Abhimukhi Dūrangamā, Acalā, Sādhumatī and Dharmaimeghā Dasabhūmīśvara has its importance in the meditational sādhanā Its Devanāgari edition was published from Darbhanga

(x) Samādhirāj Sūtra

This is also a Māhāyanī composition and is enumerated one of the navavaipullyas Its another name is *Candrapradīpa* It has an extensive study of different samādhis from the viewpoint of

Yogācāra The climax of samādhi is the attainment of its supreme goal i e mokṣa The work edited by P L Vaidya was published from Darbhanga

(xi) Bodhicaryāvatāra

It is also considered as one of the navavaipullyas The work was authored by Ācārya Shanti Deva in 7th c A D Its first Russian edition was brought out in 1902 Varnette translated it into English and which was further translated and published into French in 1902 by Lavale Punse in Paris A commentary by Prajñākarmati to this edition was also published Its Italian and German translations are also available

This is the Ācāra-grantha (conduct-book) of Mahāyāna It is an unique treatise introducing the ideals of Bodhisattva It has nineteen chapters Herein, the form of Bodhisattva, its description and the humility has found mention in its entirety Bodhi means pious knowledge or Prajña' It is the sole aim of Bodhisattva Bodhisattva is altruistic and it gets filled with remorse on seeing others in agonies It even prefers hell to undergo their sufferings The attainment of sublime knowledge is the motive of Bodhisattva which cannot be accomplished without yogic-meditation It has been recognised particularly for the philosophy of Śūnyavāda Its Hindi edition is also available

(xii) Sikṣāsamuccaya

This is another composition by Ācārya Shantideva It was translated into Tibbetan during 816-838 c A D Its Russian edition was brought out in 1897 Besides its another edition was published in 1902, and in 1922 with English translation

This work incorporates nineteen chapters and twenty-six kārikās It also mentions such works which are rare today It has given elaborate mention of Bodhisattva's meditational sādhanā It is an indispensable work of Mahāyāna pantheon of Buddhist philosophy

(xiii) Buddhacarita

The work was written by Asvaghoṣa, a Buddhist philosopher in the 1st century *Buddhacarita* is the most significant of all his three works This is an epic which stands next to the *Ramāyana* and the *Mahābhārata* But the sad state of the work is that it is

and the *Mahābhārata* But the sad state of the work is that it is still undiscovered in complete form Only the parts 3-5 of the 1st Sarga, 13 of the 2nd and parts 1-2 of the 14th Sarga are only available Although, a Hindi edition with text in 28 Sargas by prof Chaudhary was published from the English edition of Jonson *Buddhacarita*, is the volume which presents the entire life of Lord Buddha right from his birth to the attaining of nirvāña It is a necessary compendium for the meditational purpose

III JAINA LITERATURE

The Oriental Jaina Āgama occupies very significant place in the spiritual world of Indian literature Almost all the Āgamas specify the life-style of the sādhaka and the rules and regulations of yoga meditation in great detail The Jaina tradition with its roots in the remote past and giving preference to detachment (from the mundane world) is enshrined with even the rare essence of knowledge It gives comprehensive treatment to the practices of conduct and enlightenment of soul desirable for a sādhaka (ascetic) yogī Thus, the Jaina Āgamas are rich with plenty of material on yoga As discussed earlier, the Jaina philosophy of religion gives priority to detachment Even then, it lays much stress on the attachment of sattva as on detachment But the sattva is often more inclined to attachment rather detachment because it is not easy to adopt the path of detachment in Jainism like other vedic philosophies of detachment base

Some of the Āgama treatises inclined to detachment and dealing with Jaina yoga are as follow

(1) Ācārāngasūtra
(2) Sūtrakṛtāngasutra
(3) Bhagwatīsūtra or Vyākhyāprajñyapti
(4) Anuyogaddhvārasūtra
(5) Sthānangasūtra
(6) Samvāyāngasūtra
(7) Āupapātikasūtra
(8) Āvasyakasūtra

There are some more treatises which throw light on yoga in great detail

JAINA WORKS OF THE POST-ĀGAMA PERIOD

The later yogācāryas have reinterpreted only those sūtras of Āgama works which were scattered at different places It included all the parts of yogic-meditation The books relating to yoga on the post- Āgama period are given below

1 Dhyānasataka

It is an old treatise of Jaina yoga written by Jaina Bhadragani Ksamāsramaṇa of 7th century There are 100 Slokas in Prākṛta It presents Āsana, Prāṇāyāma and Anupreksā besides an elaborate mention of Dhyāna contemplation

2 Moksaprābhṛta

It is composed by Ācārya Kund Kund of circa 2nd century [1] *Mokśaprābhṛta* has only 106 gāthās (stories) composed in Saursenī Prākṛta These gāthās specifically throw light on sādhanā yoga for mokṣa It contains the principles of conduct for both sādhakas whether a yogi or household

It mentions all the seven components of yoga as can obviously be seen in Jaina tradition in addition to prāṇāyāma and thus it resembles to the yoga s eight components, e g yam-niyama etc laid by Maharshi Patañjali [2]

3 Samayasāra

This is also an unique composition of Ācārya Kund Kund in Śavrasenī Prākṛta It contains 437 gāthās extensively dealing with Jaina yoga Besides, Ācārya Kund Kund composed three more treatises on the sādhanā-process of Jaina yogis They are Niyamasāra Pravacanasāra and Samādhi Tantra, all in Saurasene Prākṛta

4 Tattvārthasūtra

The work was composed by Ācārya Umāswati or Umāswami of circa 1st to 4th century of Vikram era [3] It is an unique work in Sanskrit having ten chapters which focus on the paths of mokṣa Character of the person finds specific mention while aspiring for

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1 See *Swami Kārtikeyānuprekṣā*, Introduction, p 70

2 See *Bhāratiya Sanskriti mein Jain Dharma Kā Yogadāna* p 116

3 See for particular reference-*Sanghavi Tattvārthasutra*, Introduction, p 9

the practice of yoga It is due to the fact that character is the foundation of spiritual enlightenment

In the ninth chapter of *Tattvārthasūtra*, four ways of meditation have been characterised There happen to have been written many vṛttis and commentaries on this work where the conception of Dhyāna has taken place in very concrete form

5 Iṣṭopadesa

This work on yoga was authored by Ācārya Pūjyapāda of 5th-6th century V K *Iṣṭopadesa* is a small treatise of 51 slokas but with some deep insight in yoga This treatise deals with the study of yoga as well as the emotions of the sādhaka (meditator) which help concentrating and suppressing worldly temptations in order to get salvation i e supreme bliss

6 Samādhisataka

It is another treatise on yoga by Ācārya Pūjyapāda containing 105 Ślokas It attempts to explore three forms of soul Bahirātmā, Antarātmā and Paramātmā It again endeavours to control the mind by meditation

7 Parmātmaprakāsa

The composition was done by Yogindudeva in Apabhramsa Dr Hiralal Jain and Dr A N Upadhey presume that the composition took place in the 6th century This study gives proper treatment to cure the mental retardations At the same time it deals with the three states of soul (Ātma) There is another treatise by Yogīndudeva titled *Yogasāra*

8 Five Works by Haribhadrasūri

It was for the first time that Ācārya Haribhadrasūrī discussed yoga in spiritual sense He also owes the credit to propound Jaina yoga in a systematized way Ācārya's five compositions are

(1) Yogavinsikā,

(2) Yogasataka,

(3) Yogadṛtisamuccaya,

(4) Yogabindu, and

(5) Ṣodasaka [1]

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1 See the second chapter of this work for detailed reference

9 Yogasāraprābhṛta

This yoga treatise was written by Ācārya Amitgati in Sanskrit in 10th century *Yogasāraprabhṛta* contains 450 Ślokas, divided into 9 Adhikāras The work extensively deals with vital aspects of yoga, and finally discusses mokṣa in greater detail

10 Jñyānārṇava

The Jñānārṇava of Ācārya Śubhacandra is also available with two more titles (i) Yogārṇava, and (ii) Yogapradīpa which dates to 12th century V K The work contains 39 chapters with 2230 slokas It deals with twelve emotions, the worldly afflictions distracting the state of mind, the soul along with yama-niyama āsana and prāṇāyāma It discusses mantra, japa, auspicious omen as well as ill-omen including nādi

11 Yogasāstra

The work was composed by Ācārya Hemacandra in 12th century One thousand slokas of this treatise stand testimony to this important yoga work The treatise has a commentary also by the writer himself The theme of the treatise has been made more implicit with stories Its vṛtti has twelve thousand slokas It seems that *Yogasāstra* is influenced by Jñyānārṇava to a greater extent

It has twelve chapters, and the first three of them describe the conducts of life necessitated for a yogin as well as a household The fourth chapter is devoted to the discussion of the ways of suppressing passion (kaṣāya) and the nature of samavṛtti Prāṇāyāma, thought out to be insignificant for salvation (mokṣa), finds mention in the fifth chapter The sixth one is full discussion about transmigration of body, pratyā-hārā and dhāraṇā and their effects on human life Meditation finds place in detail in its chapters running from 7 to 10 The chapters 11 to 12 describe Śukladhyāna and Swānubhava, respectively with their emphasis on the yoga

THE YOGA-SĀDHANĀ AND YOGABINDU IN JAINA THOUGHT

Meaning of the term 'Jain'

The term 'Jaina darsana is a compound one It is formed of two terms 'Jaina' and 'Darsana' The term Jaina is derived from

Parasmaıpadī Bhavadı gaṇa wıth'ñaī' as suffix (jı+ñaī= Jına) When the word 'Jına' ıs added to suffix 'Añ' ıt becomes the term 'Jaına' which means 'a follower of Jaına canons', 'a belıever ın Jaınısm'[2] ı e a worshıpper of Jına ıs known as Jaına The Jına ıs one who has subdued the anger, the four passıons (kaṣāyas), the temptatıon and jealousy[3] Such Jınas are also better known as Arhanta (Arahanta or Arıhanta) or Vītarāgī

Arhanta < Arya

They are also called Arya Even Buddhısts call Arhata as Arya The 'Arya' ıs understood to have subdued over fondness, envy and ıntrıgue completely[4] They are thought to have lıberated themselves from sınful acts[5] The Jaınācāryas also come out wıth sımılar proposıtıon of an 'Arya'[6] These Aryas are also known as Śramaṇa and Brāhmaṇa[7]

The followers of such teachıngs or preachıngs of that type of Jınas ın theır lıfe are known as Jaına

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1 See Apte, *Sanskrıt Hındı Kosha*, p 405

2 *Ibıd*, p 408

3 जयाति रागद्वेषादिशत्रुनिति जिन । *Ṣaḍdarsanasamuccaya*, p 3

4 यो खो आवुसो रागक्खयो मोहक्खयो इद उच्चति अरहत्त।
Sannıpāta, क्रम 3 252, p 224
यस्मारागादिसखता सत्वेपि अरयो हता।
पच्चासत्वेन नाथेन तस्मापि अरह मतोति।।
Vıssuddhımagga, 7 6, p 134
अस्स पुग्लस्स रूपरागो अरुपरागो मानो उद्धच्च अविज्जा अनवसेसा
पहीणा अरहा। *Puggal*, p 180

5 आरकास्स होत्तिपापका अकुसला धम्माति अरियो होति।
Majjhımnıkāya, 1 280, p 243 and
आरात् याता पापकेभ्य धर्मेभ्य इत्यार्या ।
Abhıdhormakasabhasya, 3 44, p 157
मि० आराद्याता सर्वहेयधर्मेभ्य इत्यार्या । *Sūtrakṛıtāñga* 3 4 6

6 *Upāsakadasangasūtra* Chap 1, p 55 and
अर्थन्ते सेवन्ते गुणैर्गुणवद् वा आर्या
Jınasahasranamastotra, p 224

7 See *Dhammapada*, Gāthā 420

The term 'Darsana' in Jainism

In grammar, the term 'Darsana' is derived from the root 'Dṛsa' and is formed by adding 'lyut' suffix to it The root 'Dṛsa' signifies the knowledge emanating the eyes This derivation clarifies the meaning of 'Darsana' to see [1] But in the present context the meaning of Darsana is not confined merely to seeing The term Darsana has been quite often applied to express 'Ātmavidyā' (philosophy of soul) or Tattvavidyā or Parāvidyā in Indian languages and literature

Now, the question arises as how can the knowledge be gathered through our senses like eyes no matter be it transcedental or mythological knowledge? We come across with its solution in upaniṣads The upanisads have very adequately asserted about the knowledge and its authenticity gathered through our extrinsic senses

A person happened to hear a particular occurence which had been perceived by another person Both of them narrated the same event to some third person Now the narration of the event by either person will be taken for authenticity

On the other hand, in our day-to-day life we accept the veracity of those facts only which are perceived by us It is because our eyes can see the order of a particular event, then the perception is taken for granted Thus the knowledge or awareness of an event obtained through eyewitnessing is closer to truth than any other knowledge *Brihadāraṇyakopaniṣada* has presented comprehensive discussion on this aspect of knowledge [2]

The Indian grammarians have also given weightage to the knowledge derived from perception, and the word 'Sākṣī' has been implied Ṣsākṣātadraṣṭā " [3] The fact has further very nicely asserted by Mahātmā Vidura in the Dyūta Parvan of the *Mahābhārata* [4]

It means that perception in the phenomenal human life today has happened to be recognised more authentic because there remains

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1 Apte, *Sanskrit Hindi Kosa*, p 450

2 *Vṛhadraṇyakopaniṣada*, 5 14 4

3 साक्षात् द्रष्टा। साक्षातो द्रष्टेत्यस्मिन्नार्थे इन नाम्नि ख्यात् साक्षी।
Siddhahaimsabdānusāsana, Laghuvṛtti, 7 1 197

4 समक्षदर्शनात् साक्ष्य श्रवणाच्चेति धारणात्।
तस्मात् सत्य ब्रूवन् साक्षी धर्मार्थाभ्या न हीयते।।
Mahābhārata Sabhā Parvan (Dyūta Parvan) 2 61 76

even no iota of suspicion People with such experience are termed Draṣṭā

The monks, poets and yogis who have had the perception of some transcendental reality whether soul or Īśvara or who are devoid of suspicion about such reality are known as Draṣṭā They have had the perceptive knowledge of the very origin of these spiritual objects, hence, their perception is called 'Darśana'

This is how the word 'Darśana' came to be applied for soul, supreme soul (Īśvara) etc for their obviously undoubted and eternal knowledge,[1] i e Darśana means the most refined knowledge or the knowledge of transcendental and eternal truth

In Indian philosophical tradition, the word Darsana has been implied as 'Sraddhā' The great scholar Pt Sukhalal Sandhavi has implied Darśana for 'Sabal pratiti,'[2] while the Tattvārthasūtrakāra calls Darśana as contemplating over of the real form of matter [3] He has used the samyaka pada signifying truth and reality as an adjective

Darśana (philosophy) presents an interpretation of diverse canons of religion pervading the object or matter and removes the darkness of ignorance from the human being, and instills the light of wisdom in them [4] Wisdom is the only truth i e sat and the ignorance is false i e asat Philosophy is one that perceives truth and that shows truth *Īśāvāsyopaniṣada* asserts the word Dṛsti in this particular sense and exemplifies with golden pot hiding truth in it ṢOh Pūṣan! ! remove the curtain from there so that I may see the real face of truth (the true religion)

हिरण्मयेण पात्रेण सत्यस्यापिहित मुखम् ।
तत्त्व पूषन्नपावृणु सत्यधर्माय दृष्टये ।।[5]

This explanation of Darśana implies ' to perceive' with our sense-eye but the philosophy calls it devine knowledged which leads to the perception of truth in wordly or supernatural entity

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1 Sanghavi, *Tattvavidyā*, p 11

2 See *Nyāyakumudacandra*, 2

3 तत्त्वार्थश्रद्धान सम्यक्दर्शनम् । *Tattvārthasūtra*, 1 2

4 See *Dharmadarsana Manan aur Mūlyānkana*, p 54

5 *Īśavusyopanisada*, 5

This discussion clarifies the fact that the interpretation of matter of diverse nature has been presented with diverse viewpoints by the philosophers Thus, the interpretation or outlook of each of those philosophers of the matter later on came to be recognised with different philosophies Similarly, the interpretation of the nature of matter by Jaina philosophers happened to be recognised as Jaina Darsana

Object of Diverse Religions

The Jaina philosophy considers that every object has different religions, and, they occasionally contradict each other For example, a person is considered father, son, husband and brother etc which are all contradictory attributes A father cannot become a son or a husband cannot become a brother The Jaina philosophy has got solutions to this contradiction The Jaina philosophy asserts

A person in the eyes of a father is a son and in the eyes of a son is a father, in the eyes a wife a husband and in the eyes of a sister a brother This Sāpekṣavāda is the Jaina philosophy which is also known as the Anekāntavāda theory in Jaina philosophy It is also considered the very foundation of Jaina Philosophy

Object of Tri-Attributes

Every object in the world is bestowed with three attributes utpāda (producing), vyaya (exhausting) and dhrauvya (maintenance or stability), and this is the nature of an object in Jaina philosophy [1] Existence and non-existence of an object are simultaneously noticed Those who believe in the equanimity of the objects doubt this theory In order to remove these doubts, the Jaina metaphysics propounded the theory of Non-absolutism (Anekāntavāda)

Anekāntavāda (Theory of Non-Absolutism)

The Jaina philosophers have enunciated the theory of non-absolutism saying that it clarifies the inter contradicatory religious attributes and the other synonyms [2] The nature of the object is non-absolute, and the theory that deals with the nature of object

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1 उत्पादव्ययध्रौव्ययुक्त सत्। *Tattvārthasūtra*, 5 30,
सद्द्रव्य लक्षण। *Ibid*, 5 29 गुणपर्यवद् द्रव्यम्। *Ibid*, 5 38

2 See *Nyāyadīpikā* 3 76

non-absolute, and the theory that deals with the nature of object is called Anekāntavāda [1]

In other words, it is an alternative to understand the form of an object In philosophy, it is a Jaina canonical outlook to know the diverse aspects of an object It is Jaina concept, when this conception is embodied as a conduct in our active life, it assumes the subject for meditation The performance of this meditation with full devotion is called yoga sādhanā Very rightly has this yoga-sādhanā been epitomised by Patañjali in his *Yogasutra* in the verse

योगश्चित्तवृत्तिनिरोध [2] i e yoga is the concentration of our mind which is in the state of instability

This has been termed Samvara in the Jaina philosophy [3] Corresponding to the *Yogasūtra's* suppression of the modifications of mind,[4] the word *nirjarā* has been used to remove the Karmic sins of the human soul [5]

Thus we conclude that the Jaina philosophy has primarily used three terms for enunciating the yoga i e Āsrava, Samvara and Nirjarā

Yoga in Jain Sādhanā

The importance of yoga has been stated at several places in the Jaina Āgamas In *Uttarādhyayansūtra*, it has been stated that the sādhaka of yoga gets through the forest of mundane world unlike the bullock carrying a cart crosses it[6] i e he attains moksa Yoga has been considered the best means to attain mokṣa and the three-jewels knowledge, philosophy (perception) and conduct-is yoga [7]

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1 एक वस्तुनिवस्तुत्वनिष्पादकपरस्परविरुद्धशक्तिद्वय प्रकाशम्। अनेकान्त।
See *Samayasāra-Ātmakhyāti*

2 See *Pātañjalayogasūtra*, 1 2

3 आश्रवनिरोध सवर। *Tattvārthasūtra* 9 1

4 तदार्द्रष्टु स्वरूपे अवस्थानम्। *Pātañjalayogasūtrā* 1 3

5 बन्धहेत्वभावनिर्जराभ्याम्। *Tattvārthsūtrā*, 10 2

6 वाहण वहमाणस्स कतार अइवत्तई।
जोए वाहमाणस्य सासारो अइवन्तई।। *Uttāradhyayanasūtra* 27 2

7 ज्ञानदर्शनचारित्ररूप रत्नत्रयात्मक
योगो मुक्तिपद प्राप्ता उपाय प्रकीर्तित।। *Yogapradīpa* 1 123

The yoga is the upanisada of the shāstras, bestower of mokṣa and destroyer of all the hindrances It is, therefore doer of good [1] It is desire-yielding tree, Kalpataru and the desire-yielding jewel, Cintāmaṇi The yoga-siddhi is the greatest of all religions and achieved through ones's anugraha or adhyavasāya (definiteness) [2]

Importance of Mind in Sādhanā

The statement that 'मन एव मनुष्याणा कारण बन्धमोक्षयो '[3] seems very true because it is the mind in a human being which takes one to understand the supreme entity [4] A person's disappointment[5] causes defeat, and the cheerfulness on the other hand leads to victory [6] It is better understood by the saying of a Hindi poet मन के हारे हार है, मन के जीते जीत Thus, the mind is the human being The citta, science and heart, all are the synonyms of the mind [7]

Though the mind is in a swift state[8] yet the yogy have had controlled it and they have caused it act as they desired So the control over the mind is a must As far as the concentration of yogic-meditation is concerned it is rather more necessitated ध्यान निर्विषय मन i e, it is the characteristic of concentration that the mind should be devoid of all the passions [9]

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1 शास्त्रस्योपनिषद्योगो योगो मोक्षस्य वर्तनी।
अपायशमनौ योगो, योगकल्याणकारकम्।।
Yogāmāhatmya, Dwātrinsikā, G 1

2 योग कल्पतरु श्रेष्ठो योगश्चिन्तामणि पर।
योगप्रधान धर्माणा योग सिद्धे स्वय ग्रह। *Yogabindu*, Sl 37

3 *Maitrāṇī Āraṇyaka*, 6 34-6

4 मनो वै ब्रह्म। *Gopatha Brāhmaṇa*, 2 5 4

5 मानसेन हि दु खेन शरीरमुपतप्यते।
Mahubhurata, Vana Parvan 2 16

6 मनोऽस्य दैव चक्षु। *Chāndogya Upanisada* 8 12 8

7 मना वै दीदाय (मन सर्वार्थप्रकाशकत्वाद् दीदाय दीप्तियुक्त भवति) मनो हि न किचन पूर्वमस्ति। *Aitareya Brāhmaṇa*, 3 2

8 असशय महाबाहो मनो दुर्गिह चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते।। *Gita* 6 25

9 See *Sāmkhyasutra* 6 25

The mınd causes swıftness ın senses whıch ımpedes the knowledge of soul and mısleads or dıstracts the concentratıon It ıs the ınstabılıty of the mınd that ıncreases the emotıons lıke attachment, antıpathy etc and the Karmas are stopped Therefore, ıt ıs the first requısıte of yoga that the swıftness of the mınd should be stabılızed It ıs because the mınd ıs the only cure of samādhı, the cause of yoga and austerıty (Tapa) Austerıty ıs essentıal for the concentratıon of the mınd It ıs austerıty that causes mokṣa "[1]

The *Yogaśāstra* has classıfied the mınd ınto four categorıes [2]

(1) Vıkṣīpta mana,

(2) Yātāyāta mana,

(3) Ślısṭa mana, and

(4) Sulīna mana

The Vıkṣīpta mınd ıs of swıft nature whıle the Yātāyāta mınd ıs less swıft The yoga sādhakas have to have control over three types of mınd [3] The role of Ślıṣṭa mana, begıns next to yātāyāta The modıficatıons of mınd are pacıfied after the exercıse of the suppressıon of slıṣṭa mana and human beıng relıshes ıntrınsıcally the pacıfic state of beıng In the state of Sulīna mana, the mınd gets absorbed ın ıtself by relıshıng pleasure That ıs why the control over mınd leads the sādhaka to supreme blıss [4] Therefore, the person who has controlled hıs mınd ıs capable of controllıng all the objects ın the world [5] Thus the vıctory over mınd ıs the key to success ın yoga

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1 योगस्य हेतुर्मानस समाधिपर निदान तपश्च योग ।
तपश्च मूल शिवशर्ममन समाधि भज तत्कथचित्।।
Adhyātmakalmadruma 9 15

2 इह विक्षिप्त यातायात श्लिष्ट तथा सुलीन च।
चेतश्चतु प्रकार तच्चमत्कार भवेत्।। *Yogasāśtra*, 12 2

3 विक्षिप्त चलमिष्ट यातायात च किमपि सानन्दम्।
प्रथमाभ्यासे द्वयमपि विकल्पविषयग्रहतत्स्यात्।। *Ibıd*, 12 3

4 श्लिष्ट स्थिरसानन्द सुलीनमतिनिश्चल परमानन्दम्।।
तन्त्रमात्रकविषयग्रहमुभयमापि बुधैस्तदाभ्याम्।। *Ibıd*, 12 4

5 ध्यान मन समायुक्त मनस्तत्र चलाचल।
वश्तयेन कृश्नं तस्य भवेद्वश्य जगत् त्रयम्।। *Yogapradīpa*, 79

Importance of Guru (Preceptor) in Sādhanā

The guidance of an able preceptor is necessary for success in a particular action As for the yogic meditation and its success, there is utmost need of an experienced guru (preceptor) The inflow of passions continues in the human beings unless there is a wise preceptor, and the practice of shāstras and having holy emotions decreases [1] Hence the sādhaka acquires the knowledge of the real truth and the mystry of Śāstras in the close vicinity of the Guru, and, the spiritual knowledge of the sādhaka gets increased and the soul is enlightened It is a fact that one acquires knowledge in two ways

(1) From the samskaras of the previous birth, and

(2) From one's devotion to Guru (preceptor) [2]

In the knowledge derived from pūrva-samskaras the discussion with the Gurū is essential The company of the preceptor helps in controlling the senses and understanding the real truth because his contact and teachings lead to success in yogic-meditation [3] One attains the moksa by performing religious deeds like the service of the Guru [4] The mind of the meditator gets so much concentrated in sādhanā by the devotion and proximity to the Guru that he experiences the real pleasure of the perception of the Tīrthankara and attains moksa [5]

Importance of Japa in Sādhanā

The Nirjarā is said to be the means of knowing the soul in

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1 तावद् गुरुवच शास्त्र तावत्तावच्च्यभावना ।
कणायविषयेयविद् न मनस्तरली भजेत्।। *Yogasāra*, sl 119

2 तत्र प्रथमतत्वज्ञानै सवादको गुरूर्भवति।
दर्शयिता त्वपरस्मिन् गुरुमेव भजेत् तस्मात्।। *Yogasāśtra*, 12 15
and see *Yogasāstra* ed by Muni Samdarsi, Chap 12, sl 15

3 *Jaina Yoga Kā Ālochanātmaka Addhyayan*, p 62

4 एव गूरुसेवादि च काले सद्योगविहनवर्जनया।
इत्यादिकृत्यकरण लोकोत्तरतत्वसम्प्राप्ति।। *Sodasaka*, 5 16

5 गुरूर्भक्ति प्रभावेन तीर्थकृत् दर्शन मतम्।
सम्पत्यादिभेदेन निर्वाणैकनिबन्धनम्।। *Yogadrstisamuccaya*, sl 64

Jaına yogıc-meditation and the basıc of Nırjarā ıs penance[1] The austerıty (Tapa) ıs classıfied ınto twelve[2] and concentration (Dhyāna) ıs also a kınd of Tapa In Dhyāna the Jāpa of a partıcular mantra ıs done whıch relates to the admıratıon of some deıty or Lord Jınendra From the Jāpa of such mantras, the sın, mısery etc of the human beıng get abolıshed and one gets the concentratıon of mınd[3] From the Jāpa of such mantras, the passıons (kaşays) lıke avarıce, the sensual pleasures etc get vanıshed and the person attaıns Manojaya, Parīşahjaya Karmanırodha, Karmanırjarā, mokşa and eternal pleasure of the soul[4] Thus ıt proves the fact that there ıs the great ımportance of mantra-Jāpa ın the Jaına yogıc-medıtatıon

THE YOGA-SADHANĀ (YOGĀ-MEDITATION) AND YOGABINDU

The *Yogabındu* ıs one of the best workS of Ācārya Harıbhadrasurı gıvıng treat to yoga The Ācārya hımself has expressed the opınıon about thıs work as an study of yogasāstra that epıtomıses the essence and adjustment of all the studıes yoga from dıfferent tradıtıons and tenets[5] Further, the Ācārya has laıd down the dıfferent canons desırable for becomıng a yoga- sādhaka a human beıng who has subdued the delusıon upon the world and

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1 तपसा निर्जरा च। *Tattvārthsātra* 9 3 13

2 अनशनावमौदार्यवृत्तिपरिसख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा बाह्य तप। *Ibıd*, *9 19*
प्रायश्चित्तविनयवैयावृत्य स्वाध्यायव्युत्सर्गध्यानान्युत्तरम।।
Ibıd, 9 20 and *Yogasāstra*, 4 89-90

3 सन्मन्त्रजपेनाहो, पापारि क्षीयतेतराम्।
मोहाक्षस्मर चौराद्यै कषायै सह दुर्धरै ।।
मन परीक्षहादीना जप कर्मनिरोधनम्।
निर्जराकर्मणा मोक्ष स्यात् सुख स्वात्मज सताम्।।
Namaskāra Svāddhyāya (sanskrıt) śl 150-51, p 14

4 *Ibıd*

5 सर्वेषा योगशास्त्राणाम् विरोधेन तत्वत ।
सन्नीत्या स्थापक चेव मध्यस्थास्त द्विद प्रति।। *Yogabındu* śl 2

dwells in charamāvārta and who is Suklapaksi [1] On the other hand, the person who is in the state of Acarāvarta and attached with the delusion and passions of the world, is not to be entitled status of the Adhikāri (deserving) for yoga-sādhanā The Ācarya has termed him *Bhavābhinandi* [2]

The Ācarya has outlined five facets of yoga for human conduct With the enlightenment of the soul the sādhaka gets through three outlines of conduct and enters the fourth stage of samatā-sādhanā (meditation for equanimity) He assumes kṣapaka category there Ācarya Suri has set forth four Anusthānas in this study They are Viṣam, GaraLA Ananusthāna Taddhetu and Amrit Anuṣthāna The first three of them are Asat Anusthānas and the remaining last two Anusthānas are Sadanusthānas The person who dwelling upon Sadanuṣthāna deserves Yoga sādhanā only

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1 चरमेपुद्गलावर्ते यतो य शुक्लपाक्षिक ।
भिन्नग्रन्थिश्चारित्री च तस्यैव वदुदाहृतम्।। *Ibid* sl 72

2 भवाभिनन्दिन प्रायस्त्रिसज्ञा एव दु खिता।
केचिद्धर्मकृतोऽपि स्युर्लोकपक्तिकृतादरा।। *Ibid* sl 85

CHAPTER TWO

ĀCĀRYA HARIBHADRASŪRI, THE AUTHOR OF YOGABINDU

THE JAINĀCĀRYA HARIBHADRASŪRI

AN INTRODUCTION

India has been the land of great scholars savants and ascetics where they observed great penances and austerities Our ascetics were great thinkers and meditators and they adopted the path of renunciation wandering alone in pursuit of the real truth Their knowledge was not confined up to themselves only but they expressed it for the good of the human being in the world

Our nation shall remain indebted to such scholars for what they have bestowed on us The Jaina ascetics and ācāryas among them occupy an important place However, they have all along been endeavouring hard to propogate the principle of ' Live and let live ' 'अहिंसा परमो धर्म ' having adopted the great ideals of life

To the creative literature in India, the Jaina ascetics and ācāryas have contributed to a great extent ever since ancient to modern era Their writings have been going on continually abandoning all the mundance pleasures and have been incessantly bereft of any vested interest The ācāryas like Jñānadarśana and Yoganiṣṭa have enriched the Indian culture by their creative writings and, thus, our vast treasure of knowledge shall ever remain glorified by the contribution of these ācāryas These ācāryas have shown us the divine path leading to infinite bliss and enlightenment and they propounded the real truth for us

The Jainācāryas have often written on almost all the aspects of Indian literature and, they have thus enriched the treasure of knowledge by their writings par excellence The main ācāryas among them are Ācārya Kund Kund Umāswāti Samantabhadra Jinasena, Siddhasen, Haribhadrasuri, Akalanka Vidyānands Silānkācārya, Hema Chandra Abhaya Deva, Jinaprabha, Prabhachandra and Yasovijaya etc It is due to the contribution of these ācāryas that our culture is immortalized Among the galaxy of these scholars was the great erudite and the holiest sādhaka Ācārya Haribhadrasūri

It is observed in the cult of Jainism that there have been several ācāryas of the same name who have enriched the Jaina literature by their writings Similar are the views about Haribhadrasūri There have been more than one ācāryas of this name and hence it becomes difficult for a reader to ascertain the writer of a particular treatise But in the present context, the author intends to study the great erudite and Jaina scholar Haribhadrasuri the author of *Samarāiccakahā Dhūrtākhyāna* (Kathāgranthas) *Anekāntajayapatākā, Sāstrāvārtāsamuccaya Saddarśanasamuccaya* and *Yogābindu* all being philosophical works

The contribution of Haribhadrasūri to Indian literature has been very much divine great and unique It had been customary with ancient Indian writers to hardly give any introduction about themselves Certainly Haribhadrasuri is no exception Presumably it was due to this tradition that he too followed his predecessors ācāryas and nowhere did he write about himself

Under such circumstances we are left with no alternative but to adopt an intrinsic as well as extrinsic approach Intrinsic means the subject matter dealt with by the particular writer in his own writings And from extrinsic it is the description of the later or succeeding ācāryas or poets in their works It also depends on the utilization of the textual matter of the predecessors in their writings As for the poems or anthology of poems there definitely happens to be some trace of traditional facts Whatsoever it may the extrinsic aspect about Haribhadrasuri appears more authentically reliable The later ācāryas (writers) who have quotated Haribhadrasūri or have appreciated him in their works are noted below

1 Daśavaikālika Niryuktiṭīkā [1]
2 Upadeśapada Kī Praśasti [2]
3 Pañcasūtra Ṭīkā [3]
4 Anekāntajayapatākā (the last portion) [4]
5 Lalitavistara [5]
6 Āvaśyakasūtra Ṭīkā Praśasti [6]

Out of the above mentioned grantha praśastis, the last Prasasti (*Āvaśyakasūtra Ṭīkā*) is rather more relevant focussing sufficient light on the life of Ācārya Haribhadrasūri

Ācārya Haribhadrasuri, the follower of Śvetāmbara tradition was an ascetic of Vidyādhara Gaccha The ācārya of Gaccha was its king Jinabhatt and the dīkṣāgurū was Jinadutt Behind his conversion motive was Sādhvī Yakinī Mahattarā Haribhadrasūri has in his works expressed gratitude to that she-ascetic describing her as his foster-mother

Blessed with multi-faceted talent Haribhadrasūri was a great scholar of Indian philosophy He specialized in poetics, astrology and philosophy He is recognised in Jaina literature as a rational philosopher making adjustment with all the schools of philosophy A study of his works reveals that he had an indepth study of Buddhism It is well testified by his commentary (Ṭīkā) on the *Nyāyapravesa* of Dinganātha It therefore, becomes obvious from these facts that he was a great scholar of Buddhism and also

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1 महत्तरा याकिन्या धमपुत्रेण चिन्तिता।
आचार्य हरिभद्रेण टीकीय शिष्यबोधिना।।
and see *Haribhadrasuri ke kathā sāhitya kā ālocanātmaka pariśīlana* p, 47 ft 2

2 आइणिमयहरियाए रइता एते उधम्य पुत्तेण हरिमद्दायारिएण।
Ibid, ft 3

3 विवृत्त च याकिनी महत्तरासुनू श्रीहरिभद्राचार्य। *Ibid*, ft 4

4 कृति धर्मतो याकिनीमहत्तरा सूनोराचार्यहरिभद्रस्य। *Ibid*, ft 5

5 कृति धर्मतो याकिनीमहत्तरासुनोराचार्यहरिभद्रस्य। *Haribhadrasūri caritra*, p 7

6 कृति सितम्बराचार्यजिनभट्निगदानुसारिणो विद्याधरकुर्लात नाकाचार्यजिनदत्तशिष्यसाधर्मयतो जाइणीमहत्तरासूनोरल्प मतेराचार्य हरिभद्रस्य।
(Peterson) third report, p 202
Also see, *Haribhadrasūri ke kathā sāhitya kā ālocanātmaka pariśīlana* Quoted at p 48 ft no 1

critic

It can be concluded from the above facts that

(1) Ācārya Haribhadrasūri was a disciple of Ācārya Jinadutt and his successor in the tradition of Jīnadutt

(2) He was impressed in Jainism by the preachings of Sādhvī Yākinī Mahattarā and took to dīksā

(3) He wrote several works

Though Ācārya Suri did not write about himself yet his disciples and contemporary ācāryas have written about him adequately and it has great element of truth Historical facts mythological stories and appreciative details certainly depict the reality of a personality The ācāryas who have described the Haribhadrasūri are stated below

(1) The Tīkā Praśasti by Sri Municandra suri on the *Upadeśapāda* of Haribhadrasūri (Vk 1174)

(2) *Ganadhara Sārdhaśataka* of Jinadutt (Vikram 1168)

(3) The Vrtti on *Ganadhara Sārdhaśataka* by Sumati Gani (Vk 1168)

(4) *Prabhāvaka Carita'* of Prabhachandra (Vikram 1334)

(5) *Prabandha Kośa* by Rajaśekharasūri also known as *Caturviśnati Prabandha* (Vikram 1405)

(6) Kalāwati of Bhadresvarā (Vikram 1497) and the Tadapatriya pothi written (Vol II Letter No 300, available from a samghs i of Patan K Pandey[1]

7 Birth-Place of Haribhadrasūri

The *Kahāvalī* of Bhadreśvara reveals the birth place of Haribhadrasuri at the city Brahmapuri named Pivanguiebambha punie[2] whereas the other works describe his birth-place at Chittor There seems no contradiction in particular despite of the differences lying between them The original form of the term 'Pi amguie may be doubted or this word's form might have got vitiated is difficult to say but 'Babhampunī is the Prākrt for Brahmapuri

1 गिर्वंगुइए बभपुजीए and see *Haribhadrasuri Ke Kathā sāhitya kā Alocanātmaka Pariśīlana*, p 48

2 Samadarśī *Ācārya Haribhadrasuri* Note 11 at p 6

3 *Ibid*

which seems reliable Thus, it can be inferred that Brahmapuri might be some small urban place, town or city nearby Chittor Therefore, Chittor, the name, due to its popularity remained inscribed and 'Brahmapuri' lost mention due to its less importance in later works of the scholars might have chosen the name more popular [1]

2 Parents of Haribhadrasuri

The mention about Haribhadrasūri's parents is found in only 'Kāhavalī' The name of his mother was Ganga and his father's Shankar Bhatt [2] The word 'Bhatt' denotes that he was Brahmin by caste

The Vrtti by Sumati Gaṇī of *Gaṇdharasārthasataka* (1295) clearly mentions Haribhadrasūri as Brahmin,[3] and the *Prabhāvakacaritra* refers him as a courtesan scholar of a king [4]

3 Education of Haribhadrasūri

There is no clue available about his schooling It can be understood that he would have started his education, being a Brahmin, after his sacred thread rite (Yajñopavīta) It appears from his scholastic creative writings that he would have got his education in Sanskrit from the Brahmanic tradition and would have studied grammar, philosophy, literature and dharmaśāstra, and the like Sanskrit works very deeply His diversified and deep studies and the youthfulness presumably made him feel proud of it He continually aspired for higher knowledge and in this pursuit, he had to change his life with his pride having got shattered He followed altogether a new path [5]

4 His Conversion of Religion

Once, a very strange phenomenon took place Haribhadra was passing along the path at Chittor He heard the following couplet emanating from upāśraya very sweetly uttered by a sādhvī (she-ascetic)

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1 *Ibid*

2 सकरो नाम भट्टो, तस्य गगा नाम भट्टिणी
तीसे हरिभद्दानाम पडितओ पुत्तो। *Kahāvalī*, letter No 300

3 एव सो पडिताव्वमुव्वहमाणो हरिभद्दो नाम माहणो।
Quotated in the Introduction of *Dharmasaṅigrahnī*, p 5A

4. अतितरलमति पुरोहितऽभून्नृपविदितो हरिभद्रनाम वित्त।
prabhāvakacarita Śrṅga, 9 sl 8

5 For particular study see, *Samadarśī Ācārya Haribhadra* p 10

चाक्किकदुग हरिपणग पणग चक्कीण केशवो चक्की।
केसव चक्की केसव दुचक्की केसी अचक्की अ।।[1]

The gāthā was in Prākṛt but it was brief and inspiring It was not easy to understand for Haribhadra But he was of inquistive nature, and he approached to the reverend sādhvī and beseeched for its explanation of that verse

The she-ascetic was able to guess the humility and talent of Haribhadra easily She presumed in her mind the would-be Jina Prabhāvaka standing before her She told the beseecher (Haribhadra) that he would have to go to the shelter of the great teacher Jinabhatt Haribhadra was looking for the opportunity, and hence he went to the Ācārya at the very moment The Ācārya was a great scholar of philosophy of religion and he indeed was very tactful

The great Ācārya understood Haribhadra in his first interview only The gāthā was explained and after hearing it Haribhadra felt almost ignorant His pride of a scholar was dashed to ground The power of his knowledge- obscuring karma was lost and he at once surrendered himself to the very feet of Ācārya and thus he became a close disciple of the Ācārya

5 How He Became Ācārya?

Thereafter, the ascetic Haribhadra did a deep study of the Jaina Āgamas and the works of the Karma theory He studied and thought out the secret of adṛṣta karmas, the existence (gatis) of the soul - bhedābheda, the process of the fourteen ladders of spiritual journey (guṇasthāna) Anekāntavada Naya-Pramāṇa and passions like Saptabhaṅgi etc which is least referred to in other religious books He acquired the knowledge of the real soul which ultimately aroused his inner feelings for renunciation and penance His rationality authenticity ignorance, and the sublimity of cognition became more purified His perseverence, determined devotion and the service of the preceptor made him the knower of the entire Jaina theories in a very short span of time This contribution for Sangha unique merit and holy faith in the sanctimonious life of an ascetic made him Ācārya in a very little period[2]

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1 *Āvaśyakaniryuktigāthā*, 421

2 See *Haribhadrasūri Ke Kathā Sāhitya Kā Ālocanātmaka Pariśīlana* p 49

(A) Yākinī Mahattarā Sūnu Haribhadrasūri

The Sādhvī Yākinī Mahattarā made great contribution in the religion-conversion of Haribhadrasūri So, Haribhadrasūri had accepted her as his foster-mother and felt glorified in calling himself 'Yākinī Mahattarā Sūnu' [1] There is no mention of religion-conversion of Haribhadrasūri although several scholars have written about the conversion in their edited works Dr Yakobi stands first among such scholars He writes, "Despite of such a deep knowledge of Jainism to Ācārya Haribhadrasūri, he had so thorough and deep cognition of other philosophies that it was possible for a Brahmin only in the traditional educational system, not anybody else"

Had Haribhadrasūri not used the adjective धर्मतोयाकिनीमहत्तरासूनु ' himself the inquisitive scholars of later period would not have been satisfied with the information of such a revolutionary and unusual occurrence of his life On the other hand, the event would have remained merely a here saying reflecting a belief or a myth

(B) Bhavaviraha Suri Haribhadra

Along with Haribhadra's name 'Yākinī Mahattarā Sūnuh', there happens to be one more adjective - 'Bhavavirah' Haribhadrasuri himself has mentioned this word in his works [2] Amongst them the *Yogabindu,*[3] *Yogaśataka,*[4] *Yogadṛṣṭi Samuccaya,*[5] and the last gāthā of *Dharmabindu*[6] may be quotated for reference as his authentic

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1 समाप्ता चेय शिष्यहितानामावश्यक टीका। कृति सिताम्बराचार्य जिनभट्निगदानुसारिणो विद्याधरकुलतिलकाचार्य जिनदत्तशिष्यस्य धर्मतो याकिनी महत्तरासूनोरल्यमतेराचार्यहरिभद्रस्य।
Āvāsyakatīkā Prasastī and for special reference see *Samadarsī Ācārya Haribhadrasūri*, p 12

2 Pandit Kalyanavijaya has cited all the Praśastis incorporating the mention of the term 'Bhavavirah' or 'Virah' in '*Dharmasangrahni*'s'Introduction, pp 9-21 The works are *Aṣṭaka, Lalitavistarā, Anekāntajayapatākā, Pancavastutika, Sastravrta-samuccaya, Ṣoḍaṣaka, Sanisāradāvānala, Updeśapda Pañcāsaka,* Sambodh *Prakaraṇa,* Yogabindu etc

3 भवान्ध्यविरहात् तेन जनस्तादयोगलोचन। *Yogabindu,* Śl 527

4 ऐसा चिय भवबिरहो सिद्धीए सया अविरहो य। *Yogasataka, Ga 101*

5 मात्सर्यविरहेणोच्चै श्रेयोविघ्नप्रशान्तये। *Yogadrstisamuccaya*, Sl 228

6 स तत्रदु खविरहादत्यन्त सुखसगत। *Dharmabindu*, Chap 8, Śl 48

works

But there appears no mention of his motive for writing 'Bhāvavirah'. A study of his philosophy of life unfolds the fact that the credit for it can be given to his oldest work '*Kahāvalī*'[1] where each and every line is seen pointing towards *Bhavavirah*.

The scholars have related three episodes primarily with the term *Bhavavirah* as given below

(i) The reference to the adopting new religion,
(ii) The bereavement from disciples, and
(iii) The giving of blessings to visitors and the reference of applauding by them

(i) The Reference of Adopting Religion

When Haribhadrasūri went to his preceptor accompanied by Yākini Mahattarā the teacher explained the meaning of the gāthā to him. Therefore, Haribhadra asked the ascetic about the religion and its fruits. On this question the Ācāryaśrī narrated two kinds of religion-(sakāma), and selfless (niṣkāma). The follower of sakāma religion attains the pleasures of heaven while the follower of niṣkāma religion gets liberation from Bhavavirah, the mokṣa (liberation from death and birth in the mundane world). Haribhadra took for Bhavavirah looking for its fruits of world-liberation. Then Haribhadrasūri got dīkṣā of Śramaṇa with the aim of attaining mokṣa and the word 'Bhavavirah' became his epithet.

(ii) His Bereavement from Disciples

In this respect, the event quotated by Muni Jayasunder Vijay in *Śāstravārtāsamuccaya*' (ed), is reproduced below

Haribhadrasūri had two cousin sons, Hans and Paramhansa.[3] Both of them were very brilliant and humble. They got dīksā from

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1 हरिभद्दो भणइ भथव पिउमे भवविरहो। *Kahāvalī, Letter 300*

2 (क) जाइणिमयहरियाए रइया ए ए उ धम्मपुत्रेण ।
हरिभद्रदायरियण भवविरह इच्छामाणण ।।
Upadeśabāda Prasarti ṭīkā 1039

(ख) *Haribhadrasūri Ke Kathā Sāhitya Ka Ālocanātmaka Parisīlana*, p 50

3 Pt Sukhalal has given the names-Jinabhadra and Haribhadra. See *Samadarsī Ācārya Haribhadra* p 12

Haribhadrasūri and studied Sāstras with much devotion and perseverence and he became a praiseworthy scholar As a consequence, there developed the willingness for the enhancement of Jainism in their minds

They thought out to impede the rising influence of Buddhism in order to give a boost to Jainism They sought the permission of their preceptor to study Buddhism in disguise Initially Haribhadrasūri did not allow them to go for such risky affairs But their enthusiasm and fearlessness ultimately caused the preceptor allow them to go

They used to live in Buddha Math in the garb of a Buddhist They studied Buddhism whole-heartedly along with their classmates but sometimes they criticised the contrary views of their fellow students and favoured Jainism They used to write the notes on Bhojapatra which ultimately disclosed their secret On knowing all this, the Buddhist Ācāryas and the assistants not only got exasperated but they planned to kill those brothers When both of the brothers came to know this plan they fled away secretly but Buddhists chased them and surrounded on the way

Buddhists fought with them and killed Hans However, Paramhansā escaped and reached in the shelter of Haribhadrasūri with bhojapatra After placing the bhoja leaf in the feet of his preceptor and narrating the cruel treatment of the Buddhists unable to bear the pain as well as bereavement of his brother he died

This aroused the strong feeling of revenge in Haribhadrasūri towards Buddhists and he changed for a debate on religion with Buddhists announcing in the State Assembly It was his condition that the defeated fellows would have to jump into the boiling oil-pan The religious debate started well in the presence of the king Ācārya Haribhadrasūri defeated 1444 Buddhist scholars by the invincible logic in him As per the pre-determined conditions, the defeated scholars had to fall into the oil-pan, and the rumour reached to the preceptor of Haribhadrasuri He used his influence and got the cruel deed stopped But some scholars say that the sacrifice of men had taken place according to the condition already decided [1]

1 See *Haribhadrasūri ke Sāhitya kā Ālocanātamaka Pariśīlana*, p 51

As a subsequence, of this incident the preceptor wrote three gāthās and sent to Haribhadrasūri

1 Guṇasena agnisammā sīhāṇandā ya taha piaputtā
sihi jālini māisuā ghaṇa-ghāṇa sirio ya paibhajjā I I1 I I
2 Jayavijayā ya sahoara dharṇo lacchī ya tahappai bhajjā
seṇavisenāpittiya uttā jammammi sattamae I I2 I I
3 Gaṇacanda vāṇamantara Samarāiccagīriseṇa pāṇo Ya egassatavo
mukkho ṇato aṇassa samsāro I I3 I I[1]

The revengeful wrath of Haribhadrasūri was much pacified by going through these gāthās and he perhaps wrote *Samarāiccakahā* basing these gāthās He had also taken the pledge of writing as many books as the Buddhists monks, sacrifice accepting it an atonment for that sort of genocide[2]

Thus he got solace for the pain caused due to the bereavement of his pupils and he took to the term 'Bhavaviraha'as his-sub name as a token of memory

(iii) Blessings to the Visitors and the Reference of Aplaud by Them

When someone visited Haribhadrasūri and bade him Praṇāma he blessed the visitor saying 'Bhavaviraha' The visitor in return used to say 'Bhavaviraha ṣuri Live long'![3]

Places He Visited in his life

The Jaina monks have to wander all over the nation as it is usually observed But in several cases, most of them are unable to wander all over India It was also the case with Haribhadrasūri He mainly wandered over Gujrat and Rajasthan but his book '*Samarāiccakahā*' narrates the towns and districts of Northern India[4] which discloses that he might have travelled the lands of Northern

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1 Samarāiccakahā Introduction, gāthā 23-25
2 *Haribhadrasūri Ke Sāhitya kā uāĀlocanātmaka Pairsīlana*, p 51
3 चिर जीवउ भव विरह सूरिति। *Kahāvalī* letter 301 A
4 *Samarāiccakahā* pp 845, 501 618

India too

Establishing The Porwal Dynasty

Haribhadrasūri had established the dynasty of Porwal in Mewar and he trained them in Jainism Such references can be sscanned from the writings of anthropologists too [1]

HARIBHADRASŪRI'S TIME

Though Ācārya Haribhadrasūri has written nothing so clear about himself, yet his works and the works of his contemporary writers do provide some glimpses of his life which have helped the modern scholars to determine his period The differences in the opinion about Suri's life time is quite natural because of the paucity of information by himself

However the difference in opinion of the scholars leads us to conclude his birth-time in 6th century Some scholars admit it in 8th century while others even thereafter Thus, following three presumptioms have there been accepted about Haribhadrasūri's time

(1) **Traditional Admittance** This determines Haribhadrasūri's time in Vikram era 585 i e 527 century since his soul departed to heaven [2]

(2) **Muni Jinavijaya's View** Muni Jinavijaya has affixed the time of Haribhadrasūri from 700 to 770 c A D having considered both internal as well as external evidences [3]

(3) **Prof K V** Prof Abhyankar maintains that Ācārya Haribhadrasūri dwelt during Vikram era 800 to 950 [4]

As for the traditional views, Muni Janasunder Vijay, the editor of *Śāstravārtāsamuccaya*, has determined Haribhadrasūri's period

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1 See *Dharmasamgrahaṇī*, Introduction, p 7

2 (क) पचसए पणसीए विक्कम कालाउ इति अत्थामिको।
हरिभद्रसूरिसरो भवियाण दिसउ कल्लाण।।

Sesatungavicārasreṇī

(ख) पचसएपणसीएविक्कमभूफालझति अत्थमिओ।
हरिभद्दसूरिसरो धम्मरओ देउ मुक्खसुह।।

Pradyumnavicāra, gātha, 532

3 *Haribhadrasya Samayamnayāh*, p 17

4 Introduction to *Vimśativimśikā*, and, see *Haribhadra ke Prākrit Kāthā sāhitya Kā ālocanātmaka Pariśīlana*, p 43

very systematically to be in 6th century[1] He has presented well-attested proofs having critically examined the views of other scholars as well But Jinavijaya has on the other hand determined his life-time in 8th century in one of his article Supporting this view, he has also furnished the list of non-Jaina scholar's names already lying inscribed in Haribhadrasūri's own works in consecutive order The above list of names includes the following

(1) Dharmakirti (600 to 650 century)

(2) Bhartṛhari (600 to 650 century)

(3) Kumaril Bhatt (620 to 700 century)

(4) Śubhaguptā (640 to 700 century) and

(5) Śānti Rakṣita (705 to 732 century)[2]

It can be inferred from the above mentioned facts that Haribhadrasuri lived in 8th century however some scholars[3] quote the gāthā[4] from *Kuvalayamālākahā* by Udyotansuri to support the above In this work Udyotansuri has mentioned Haribhadrasūri as his gurū The writing of *Kuvalayamālakahā* was accomplished by Udyotanasuri in Saka era 700 i e 778 century[5]

It reveals that Haribhadrasūri was before the century A D[6] but Muni Jayasunder Vijaya quotes that he was confused in making out the compositions because Muni Jinavijaya has already presented that Udyotanasuri the author of Kuvalayamālākahā, was a preceptor of Virabhadra, and Haribhadrasuri was the preceptor of Virabhadra[7]

1 See *Sāstravārtāśamuccay, Bhoomikā* p 13
2 Sanskrit article by Muni Jinavijaya
"Ācārya Haribhadrasya Samaynirvāṇaha"
3 *Samarāiccakahā* Ek Sāmskritic Addhyayan, p 1
4 जो इच्छई भवविरह को नु बदए सुयणो।
समयसयसत्थ गुरूणो समरमियका कहाजस्स।।
Kuvalayamālākahā, Chap 6, p 5
5 *Kuvalayamālākahā*, Para 430, p 282
6 See *Early Chauhan Dynasties*, p 222
7 आयरियवीर भद्रो महावरो कप्परुक्खोव्व।
सोसिद्धन्तेण गुरुभुत्तिसत्थोहिं जस्स हरिभद्दो
बहुगथ सत्थवित्थरपत्थारियपयड सन्वथो।।
Sāstravārtāsamuccaya, Bhoomikā p 10

Thus, it is proved that Haribhadrasūri was the preceptor of Udyotanasuri's preceptor

Further, Muni Jayasunder Vijaya explains the above gāthā and says that Muni Jinavijaya has gathered the meaning of सो सिद्धान्तेण गुरू as Vīrabhadra implied it from सो' and from the next line of the same poem 'जस्स' is implied कुवलयमालाकहाकार i e Udyotanasuri Thus, he had proved that Haribhadrasūri was the preceptor of Udyotanasuri [1]

But according to the rules of grammar, the same meaning 'Vīrabhadra' is derived from both of the padas 'tat' and 'jassa' (yasya), otherwise they become contradictory So, the rules of grammar lead us to the conclusion that Haribhadra was the preceptor of Virabhadra in logic and not of Udyotanasuri Thus, Haribhadra was the preceptor of *Kuvalayamālākahākāra*, Muni Sunder Vijaya has produced a poem of Kuvalayakahākāra in support of it [2] In this particular poem Udyotanasuri has remembered Haribhadrasūri, but has furnished no information about his preceptor This proves that Haribhadrasūri was not the preceptor of Kuvalayamālā kahākāra Udyotanasuri [3]

View of a Western German Scholar, Herman Jacobi

Some scholars, particularly Harman Jacobi, have admitted that Haribhadrasuri was the preceptor of *Upamitibhava prapañca* Kathākāra Śri Siddharṣi A Prasasti pada is quoted from *Upamiti-bhavaprapañcakathā* [4]

But Muni Jayasunder Vijaya has criticised the above fact and said that the composer of *Upamitibhavaprapañcakathā* refers to the end of Upamiti' as its time (Vikram era) 11th century [5]

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1 *Idid*, p 10

2 जो इच्छइ भवविरह को वदए सुजणो।
समयसयसत्थगुरुणो समरमियकाकहा।। *Kuvalayamālākahā*, p 4

3 *Śāstravārtāsamuccaya*, Bhoomikā, p 11

4 आचार्य हरिभद्रो में धर्मबोधकरो गुरू,
प्रस्त्रावे भावतो हन्त स एवाद्ये निवेदित ।
अनागत परिज्ञाय चैत्यवन्दनसश्रया,
मदर्थैव कृता येन वृत्तिललितविस्तरा।। *Śustravurtasamuccaya*, p 11

5 सवत्सरशतनवके द्विषष्टिसहिते तिलङ्घिते चास्या ।
ज्येष्ठे सित पचम्या पु ˊ ˋ गुरुदिने समाप्तिरभूत्।। Ibid

Here, the statement of Muni Jaya Sunder Vijay is to be particularly noticed like that of the reference of Siddharṣi who was enlightened by Ācārya Haribhadrasūri's *Lalitavistarā* It is natural from this sentence that Siddharṣi takes Haribhadra as his gurū because a person may have several preceptors The preceptor is the source of inspiration, which can be anybody else Muni Jayasunder says that Siddharṣi had got cognition from Ācārya Haribhadrasūri's *Lalitavistara* Therefore, Haribhadrasūri was the Śāstragurū of Siddharṣi instead of his direct preceptor So, it is logical to accept the time of Haribhadrasūri to be 6th century

While supporting this argument Muni Jayasunder Vijaya adds that Haribhadrasūri has evidently written about his time in the end of his composition *Laghukṣetrasamāsavṛtti* The gāthā inscribed there very clearly reflects samvat, date, month day planet [1]

There is found another proof of Ācārya Haribhadra's time in 6th century It is the work '*Pravandhacintāmaṇi*' by Śrī Merutungasuri where the author has quoted a verse [2] The said gāthā (verse) is found in other works too like *Vicāraśreṇī* It denotes that Haribhadrasuri breathed his last in Vikram era 585 This determines the later period of 6th century being Haribhadrasūri's time

View of Dr Nemichandra Shastri

Dr Nemichandra Shastri, a modern scholar, admits the time of Ācārya Haribhadrasūri around 700 A D [3] Supporting this statement, he remarks that the gāthā 'पचसए' occurring in *Vicāraśreṇī* and *Pravandhacintāmaṇi* implies, as said by H A Shah, Gupt samvat

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1 लघुक्षेत्र समासस्य वृत्तिरेषा समासत ।
रचिताइर्बुधाबोधार्थं श्रीहरिभद्रसूरिभि ।।1।।
पच्चाशितिक वर्षे विक्रमतो व्रजति शुक्लपञ्चम्याम् ।
शुक्रस्य शुक्रवारे पुष्ये शस्ये च नक्षत्रे ।।

Laghukṣetrasamāsavṛtti

2 पचसए पणिसीए विक्कम कालाउझति अत्थमिओ ।
हरिभद्रसूरिसरो भवियाण दिसड कल्याण ।।

Bhoomika, ft at p 8

3 *Haribhadrasūri ke Prākṛt Kathā Sāhitya Kā ālocanatmaka Pariśīlana* p 43

instead of Vikram era [1] This Gupt era 585 becomes Śaka era 707 and Vikram era 843 i e 785 A D This was supposed to be exactly the time of Haribhadrasūri's death

According to *Tiloyapannati* (Trilokprajñyapti), after 461 years of the Nirvāṇa of Mahāvir, Vikramāditya the king of Śakāri was born The period of the regime of this king was 242 years and that of Gupta's 255 years It means the Gupt samvat might have startedin 185-186 A D When 585 years are added to this Gupt samvat then it becomes 770-776 c when Haribhadrasūri had got nirvāṇa It is further testified by an article written by Muni Jinavijaya [2]

Haribhadrasūri, as A Predecessor of Ādisaṁkarācārya

Prof Abhyankar mentions the impact of Śaṁkarācārya on Haribhadrasūri and admits that he was the successor of Śamkara [3] But the above statement happens to be untrue when we have a look on Haribhadrasūri's philosophical works and his citaions about the philosophers Had Śamkara been a predecessor of Haribhadrasūri,he must have quotated Śamkara's name in his one or other compositions For example, he has quotated Dharmakīrti etc in his works So, it appear undoubtedly true that Haribhadrasūri was a predecessor of Samkara

Dr Mahendra Kumar Nyāyācārya has affixed the time of *Nyāyamañjarī* of Jayanta around circa 800 A D and accordingly the time of Haribhadrasūri after 800 A D Supporting this statement, he cites some poems[4] from *Nyāyamañjarī* of Jayantabhatt available in the Haribhadrasuri's *Ṣaḍdarsanasamuccaya* But in this

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1 *Ibid*

2 For special reference see *Anekāntajāyapatākā*, vol 2 Intrduction and *Haribhadrasuri Ke Prākrt Kathā Sāhitya Kā Ālocanātmaka Parisīlana*, Ft note at p 43

3 *Binsativānsīkā*, Introduction and *Ibid* p 45, ft 1

4 गभीरगर्जितारम्भनिर्भिन्नगिरिगह्वरा।
रोलम्बगवलव्यालतमालमालमलिनत्विस ।।
त्वगत्तडिल्लतासगपिशगीतुगविग्रहा।
वृष्टि व्यभिचरन्तीह नैव प्राया पयोमुच ।।
Ṣḍdarśanasamuccaya, śl 30 and *Nyāyamañjarī*,p 129

respect it seems impossible to accept this date In case, this is accepted, then it will not be possible to accept Haribhadrasūri as a preceptor of Udyotanasuri So, Dr Nemichandra Shastri seems to be just when he says that both of Haribhadrasūri and Jayantabhatt have extracted the above poem from some one of their predecessor's composition [1]

The scholars have, however, referred to Mallavavadi in determining the birth-time of Haribhadrasūri It is because Haribhadrasūri has quotated from Mallavavadi's *Nayacakra* (with commentary) in his commentary of *Anekāntajayapatāka* Dr Shastri holds that Haribhadra was perhaps a contemporary scholar of Mallavavadi who lived in around circa 827 A D [2]

Thus, if it is accepted that *Kuvalaymālākahākār* Udyotanasuri was a disciple of Haribhadrasūri then Suri's time comes to 730-830 c A D i e 9th century But it is not acceptable to others [3]

On the basis of above details we arrive on the conclusion that Haribhadrasūri's was a life of vicissitudes and he made an unique contribution to literature extending over his time of 100 years [4] This leaves no lacunae for us accepting him a contemporary of Mallavavadi and a preceptor of Udyotanasuri

If we accept the time of philosophers as indicated by Haribhadrasūri during first half of 7th century to the first half of 8th century, then the scholar's view happens to be true regarding Haribhadrasūri's time during the start of 7th century to the end of 8th century Pt Sukhlal Sanghvi and Śri Hiralal Kapadia has also accepted 8th century as Haribhadrasūri's time [5]

In addition to this, Pt Sukhlal Sanghvi, Dr Hiralal Jain, Dr A N Upadhye,[6] Prof Dalsukhbhai Malvania[7] and Dr Bimal Prakash Jain[8] and several other modern scholars alsodetermine Dr

1 *Haribhadrasūri Ke Prākrt Kathā Sāhitya Kā Alocanatmaka Parisilana*, p 45-46
2 *Ibid*, p 46
3 *Ibid*, p 47
4 *Ibid*
5 See *Samadarśi Ācaārya Haribhadrasūri*, p 10 and *Śrī Haribhadrasūri*, p 346
6 See *Saddarśanasmuccay, Pradhāna Sampādkīya*, p 7
7 *Ibid*, Introduction, p 20
8 See *Jaina Yoga grantha Catuṣṭaya*, Introduction p 3

Haribhadrasūri's period to be 8th century which seems authentic as well

HARIBHADRASŪRI'S PERSONALITY

Ācārya Haribhadrasūri was a highly talented scholar and a great sādhaka He was a man of multidimensional personality He was a kind hearted and sweet and soft spoken person His was an amicable behaviour,with wholeheartedness, scholarly and impartial speech He was imbued with the quality of unique creative writing

He was an authority on language and sensations A brilliant scholar of Indian philosophy, Ācārya Suri was a good critic and he can better be termed a mobile library with good memory Ācārya Suri's personality mirrors his brilliance as a sādhaka replete with the qualities of head and heart It is not easy to epitomize his extraordinary personality here but an example of it as shulled from great scholars is presented below

1 A Doyen of Indian Culture and Saint

A saint has to bother about the good of the human being as a whole परोपकाराय सता विभूतय A saint is imbued with the qualities like doing of continuous endeavours for constructive works avoiding inadvertence, combating the odds of life, and he is determined in pursuit of the aim Going ahead is virtually a natural corollary of the sattva To obtain the goal of life, the mutual cooperation is a prerequisite, as in Jainism परस्परोपग्रहो जीवानाम् It means the aim of sattva is to extend mutual good of the human being

It all happened in the life of Haribhadrasūri He always endeavoured to help others He initiated several persons the welfare of the humanity and contributed a number of works (books) to Indian culture The sattvas are even today benefitting of his work

2 A Real Servant of Society

A sattva is born as a result of the fruition of karma and he strives to learn a great deal from the society He also offers a lot to the same society in return He endeavours to give a direction to that society leading to advancement Ācārya Haribhadrasūri also

did several journeys on foot for the cause of the good of the society as well as nation He delivered religious sermons to initiate them (the people) in virtuous deeds He made successful attempts to remove the evils of society, immoral belief, and traditions diverting the mind of people towards spiritualhood He ultimately got self-enlightenment and relished the eternal bliss

3 Haribhadra, A Devotee of His Preceptor

Jainism has highly recognised the vitarāgī the preceptor and the Jaina Āgamas written by them They have their unique glory and influence A Jaina devotee necessarily has to do profound devotion to them Similar is the case with the works of Ācārya Haribhadrasūri where Suri's devotion for his preceptor is vividly reflected Ācārya Suri not merely had profound devotion for his preceptor but he regarded all the great saints of the other religions It was perhaps behind his achievement as a thorough philosopher and writer

4 Haribhadrasūri, A Successful Commentator

Ācārya Haribhadrasūri was a highly ranking commentator It was due to his unusual authoritarian aptitude and excellence in Sanskrit Prākrit and other languages of that time His books in Sanskrit and Prākrit are specially the great testimony of his monopoly of these languages Among them, his commentaries and Bhaṣyās on the Āgamas have much significance These books are the source of Haribhadrasūri's introduction

A study of his entire works reveals that Haribhadrasūri has presented sublime instances of the tendencies of non-communal and humble outlook which is perceived in Pre-or Post-Jaina works, nowhere else

An attempt is being made here to incorporate certain features of the contribution of Ācārya Haribhadrasūri in the spheres of literature philosophy and yoga meditation

(i) Place of Haribhadrasūri in Kathā-Sāhitya

There is no denying the fact that Haribhadrasūri was a knower of secrets as well as a story-writer He was a thinker and serious observer, perhaps next to none He tackled the intricate problems

of life even as a composer of religious stories He struggled with the odds of life in his stories The semblance of curiosity has been maintained throughout his stories (kathās) His stories are enriched with recreation while divulging the diverse aspects of life He is Samarāiccakahā contains the diverse problems of love and practical human life which ought to be studied

Haribhadrasūri has not only raised the issues of human sufferings but he has suggested several measures of their solutions too In short, *Samarāiccakahā* is uniquely able to depict the story-projection of their characters, its subject matter, the characterisation of roles, delineating culture and the message particularly inherent therein The language style of this work very much refined, and gives a new treat to the field of story literature in prākrita

The style of religious story in *Samarāiccakahā* presented an ideal for the succeeding writers It further proves that Haribhadrasūri made great contribution to Kāthā-sahitya

Dhūrtākhyāna has its peculiarity as a poitic work This work marked as a Haribhadrasūri style in Indian literature The writer has introduced in this book an unique ironical style for improving health with recreation and curiosity To put it briefly, this work characterises Haribhadrasūri as a literary figure

Let us study certain features for the particular contribution of Haribhadrasūri in the field of philosophy and yoga

Samatvadṛṣṭi (Right attitude) and Benevolence

Right attitude and impartiallity is the main aim of spirituality which Haribhadrasūri has very lucidly projected in his philosophical writings Ācārya Suri's book *Lokatattvanirnaya*[1] is an example which reflects his views of impartiality and keeness in virtuous deeds

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1 बन्धुर्न न स भगवान् रिपवोऽपि नान्ये,
साक्षान्न दृष्टचर समतमोऽपि चैषाम्।
श्रुत्वा वच सुचरित च पृथग् विशेषम्,
वीर गुणातिशय लोलतयाश्रिता स्म ।।
Lokatattvanirnaya 1 32 and also see *Ibid*, 1 38

In the tradition of Indian philosophers, it is only Haribhadrasūri who has attempted to present in his *Saḍdarsanasamuccaya*[1] the real form of gods and the tattvas of their respective philosophies, and have nowhere criticized them But the succeeding philosophers like Ācārya Rājasekhar etc could not show that much benevolence

Rājaśekhara admits that Cārvāka is no philosophy[2] and criticizes it very traditionally[3] But as a traditional branch of knowledge, it has at least something to say

Haribhadrasūri had a highly sublime outlook in this respect He has in his work *Ṣaḍdarsanasamuccaya* established his right attitude by giving equal treatment to Cārvāka philosophy He makes no differenciation between Nyāya and Vaiseṣika philosophies So, he has equally discussed even the philosophy of Cārvāka for which he was committed[4]

The terms like Āstika and Nāstika (atheist) have been quite popularly used in the Sāstras Panini has in his Kāsikāvṛtti stated that the non-believers in the invisible elements like soul transmigration of soul, etc are to be recognised as atheist, while the believers are known as Āstikas Later on, these things have been described as communal Someone termed a veda-believer as Āstika while others termed a non-believer on veda as an athist There was an opponent too He believed in the heaven, soul and the transmigration of soul but not in the activities as enshrined therein Going ahead this rumour assumed a rather fierce form Kāsika and the Manusmṛtikāra announced for the social buycott of the Vedacritic[5]

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1 See Samghavi Samdarśī Ācārya Haribhadra, p 43

2 नास्तिकस्तु न दर्शनम्।
Rājśhekhar, Ṣaḍdarśansamuccaya Śl 4

3 Ibid Śl 65 to 75

4 नैयायिक मतादन्ये भेद वैशेषिकै सह।
न मन्यन्ते मते तेषा पचैवास्तिकवादिन ।।
षड्दर्शनसख्या तु न पूर्यते तन्मते किल।
लोकायतमतक्षेपे कथ्यते तेन तन्मतम्।।
Ṣaddarśansamuccaya, Śl 77-78

5 See *Manusmṛti*, 2 11

The group of other sectarians defined a non-believer in their śāstras to be in the state of delusion Thus, the meaning of the terms āstika and nāstika (athiest) happened to be judged basing the criteria of books and prizes Even then, Haribhadrasūri was not at all touched by the communal attitude He held the view that a believer in soul, the divine world, and soul-transmigration is to be recognized an āstika whether he believes in vedas, and Jaina Āgamas or not He said that all the vedic or non-vedic philosophies of atman are āstika [1] It is Haribhadrasūri's characteristic of right-attitude and the sublimity of his great personality

A Comparative Outlook

Haribhadrasūri has adopted a different comparative outlook towards the traditional way of criticism adopted by his predecessors, contemporary ācāryas and the successors He aspired to get closer to truth and, therefore, had a thorough study of other scholar's views and thereafter made a comparative analysis of his own views along with others' He always did justice with his critical interpretation and maintained enough restraint in comparison to others Some examples of his comparative views are presented (here below)

Haribhadrasūri has refuted the perishable nature of Cārvāka philosophy after revising it critically He established the theory of karma for making a clear analysis of the world-divine and the dissimilarity of pleasure and pain Thus he presented the real nature of Karma in Jainism after refuting the theory of citta-sakti and Buddhist view He realized that Jainism recognizes the dualistic nature of Karma It recognizes the Bhava Karma being an outcome of the influence of material circumstances on the sentient element

Haribhadrasūri observed the Jaina tradition recognizing the theory of Karma and the cycle of rebirth based on the mutual influence of external material tattvas and internal citta-sakti Whereas the Cārvāka recognizes the nature of material substance, and the mīmānsakas and the Buddhists recognize its own nature of the material tattvas So, Haribhadra interpreted them as complimentary

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1 एवमास्तिकवादानां कृत् संक्षेपकीर्त्तनम् ।

Saddarśansamuccaya,, Śl 77

to each other and true and ultimately merged in his karma-theory the Cārvāka,[1] Mīmānsaka and Buddhist views[2]

He gives approval to the feeling of respect towards different Śāstras and their ethics He holds that the code of ethics and the Śāstras, if composed by God cannot be untrue He is in favour of the inferences based on logic and intellect Such inference has its origin from the efforts of ideal person purified in his deeds

His theory of action can be compared with that of his own saying - the jiva being philosophically a purified element is a god or a part of god and a doer of good and bad feelings Hence, jīva is God and its doer In this way, Haribhadra has presented the rational outlook before the people in general to understand the theory of Karma[3]

As for the concept of Prakrti in Sāmkhya philosophy there appears difference between the views of Shāntarakshita and Haribhadrasūri Shāntarakshita has refuted the philosophy of Sāmkhya when reviewing the Prākrti, but comes out with no fact about it On the other hand, Haribhadra unfolded certain secrets of Sāmkhya while refuting it and, he even said that the Jainism also recognized Prākrti[4]

His Attitude of Reverence

It is usually observed with the scholars of repute that they traditionally have a narrow look towards their predecessors But Haribhadra is quite different even in his criticism too He has got equal reverence for the ācāryas of all the philosophies and religions

While presenting a critical and rational analysis of the philosophy of Sāmkhya he has expressed very high opinion and feeling about the very propounder of Sāmkhya, Maharshi Kapil He says

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1 कर्मणो भौतिकत्वेन यद्वैतदपि साम्प्रतम्।
आत्मनो व्यतिरिक्त तत् चिन्ताभाव यतो मतम्।।
Sastravārtāsamuccaya, Śl 95

2 शक्तिरूप तदन्ये तु सुरय सम्प्रचक्षते।
अन्य तु वासनारूप विचित्रफला मतम्।। *Ibid* Śl 96

3 *Ibid* Sl 203-7

4 प्रकृतिश्चापि सन्नयायात् कर्मप्रकृतिमेव हि। *Ibid*, Śl 232

'To my mind Prākṛti' concept is also true because it has been propounded by 'Kapil' the great divine saint[1]

Thus, Haribhadrasūri is the only scholar who has written the critical views of his opponents with so much reverence

Similarly has Haribhadrasūri stated about the Buddhist theorist like Kṣaṇikavāda, Vijñānavāda and Śūnyavāda and given justification expressing reverence towards Lord Buddha He says, "The preaching of a great saint and arhat as Buddha cannot be meaningless "[2]

An Eye-opener of His Tradition

It is generally with the philosophers that they devote their entire thinking to the criticism of other traditions with an attitude of ignoring the demerits of their own traditions They incessantly endeavour to go ahead with its propagating and applauding bent of mind But Haribhadra was quite different He always had an impartial outlook towards weighing the facts of traditions whether of his or other's

The works like *Yogavimśikā* and *Yogaśataka* written in Prākṛta are based on the Jaina tradition and conduct It seems that these works would have been composed to liberalize the Jaina harsh attitude Haribhadra criticised certain Jaina traditions and stated that the real (right) religion is beg to from the discretion of a right person and is not based on the consent of the masses Thus, he opposed the idea of महाजनो येन गत स पन्था ।[3] This is how he so fearlessly introduced a new spiritual tradition to Jainas

In a progressive society, people develope the tendency of negligence towards such religion Haribhadra perhaps had some glimpses of the trends of so called spiritual societies getting

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1 एव प्रकृतिवादोऽपि विज्ञेय सत्य एव हि।
कपिलोक्त तत्त्वश्चैव दिव्यो हि स महामुनि ।।
Śāstravārtāsamuccaya, Śl 237

2 न चैतदपि न न्याय यतो बुद्धो महामुने ।
सुवैद्यवद्विनाकार्यं द्रव्यासत्य न भाषते।। *Ibid* Śl 466

3 मूत्तूण लोगसन्न उड्डूण य साहूसमयसम्भाव।
सम्म पयट्टियव्य बुहेण मइनिउणबुद्धीए।।
Yogavimśikā, Gāthā 16

detached from the traditional values and worldly duties It was due to this reason that Haribhadra made the provision of donations to the downtrodden alongwith the worship of god, preceptor and a guest [1]

The religious practice of Jaina tradition has been founded on the basis of Ahimsa But the sensitive aspect of the term himsā-virvāṇa etc often denoting detachment has been ignored Haribhadra observed the Pravartaka aspect (devoting aspect) also behind the detachment for violence, falsehood etc He propounded four sensations-friendship, benevolence (Karuṇā), Mādhyastha (meditation) and negligence to support complete expression of the values of Jaina tradition like non-violence (ahimsā) and aparigraha etc He, thus, inter-wove these sensations in the Yogaśtaka [2] to prepare a new tool giving a boost to a new why in Jainism

Haribhadra, adept in removing Differences and Maintaining Harmony

Even the great and extraordinary scholars are generally tended to give more weightage to their tradition It leads to differences between one and other tenets and sometimes creates discrimination in the sect itself It is because of such differences that even the worthy facts from the opponent s side are left unnoticed Consequently there arises a situation when the truth gets lost under the cover of false facts and absourd definitions

Haribhadrasūri developed an ascetic path to minimise the differences among different sects of the opposition He introduced a new stage for open discussion without narrowness He has very obviously stated in his treatise titled '*Yogabindu*' that this work is meant to mediate discussion among the different sects [3]

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1 पढमस्स्स लोग धम्मे परपीडावज्जणाइ ओहण।
गुरूदेवातिथि पूजाइ दीपदाणाह अहिगिच्च।।

Yogaśtaka, Gatha 25

2 See *Ibid*, Gātha 78-79
Buddhist philosophy calls them the four Brahma-vihārs or aprāmaṇya which is must for an ascetic See अप्रामाणानि चत्वारि मैत्री करुणा मुदितोपेक्षा। *Ābhiddarmakośabhāṣya* 8 29 p 452

3 सर्वेषा योगशास्त्रणामविरोधेन तत्त्वत ।
सन्नीत्या स्थापक चैव मध्यस्थास्ताद्विद प्रति।। *Yogabindu* Sl 2

The very statement of Aurobindo's Şशब्दब्रह्माऽतिवर्तते [1] was much earlier stated by Haribhadra as Şसामर्थ्य योग [2] He was, by nature, a person who believed in adjustment So, he did not ignore even the false arguments He has discussed false logic, debate and falsehood in his *Yogadṛṣṭisamuccyaya*,[3] a treatise that stands next to none in Indian yoga treatises

Haribhadrasūri has provided a very rational and easy path to settle the most debatable issues amongst different sects and traditions regarding the very omniscient Entity He holds that we discuss about the omniscient one with our perishable and worldly speech and eyes but the omniscient, being a transcendent one, we are unable to see [4] We should proceed ahead on the path of yoga with our knowledge of his general acceptance

The question arises at the outset whether Sugata, Kapil, Ārhat, etc are all omniscient Then why is there so much difference in their panthas and preachings? Haribhadrasūri has provided three solutions in this respect

(a) He opines that the differences regarding the form of omniscient entity have been made out by the disciples of differing attitudes [5]

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1 Aurobindo, *Synthesis of Yoga*, Chap 4

2 शास्त्रसन्दर्शितोपायस्तदतिक्रान्तगोचर ।
शक्त्युद्रेकाद्विशषेण सामर्थ्यारन्योऽयमुत्तम ।
Yogadṛṣtisamuccaya *Śl* 5

3 न तत्त्वतो भिन्नमता सर्वज्ञा बहवो यत ।
मोहस्तदधिमुक्तीना तदभेदाश्रमण तत ।। *Ibid*, Sl 102

4 तदभिप्रायमज्ञात्वा न ततोऽवाग्दशा सताम।
पुज्यते तत्प्रतिक्षेपो महानर्थकर पर ।।
निशानाथप्रतिक्षेपो तथाऽन्धानामसगत
तद्भेदपरिकल्पश्च तथैवावन्दृिशामदम्।।
Yogadṛṣtisamuccaya, Śl 134 40

5 इष्टपूतानि कर्माणि लोके चित्राभिसन्धित ।
नानाफलानि सर्वाणि द्रष्टव्यानि विचक्षणै ।
चित्रा तु देशनैतेषा स्याद्विनेयानुगण्यत ।
यस्मादेते महात्मानो भवव्याधि भिषग्वरा ।। *Ibid*, 115 135

(b) When viewed philosophically, the meaning of greatmen's preachings is only one but the audience give it different interpretations according to their respective talents So, the same preaching assumes varying forms due to the expressions of the audience [1]

(c) Thirdly, the greatmen deliver their preachings keeping in view the time and place with different outlooks and different aims [2] It is the attitude of adjustment in Haribhadrasūri

There have been several opinions prevalent on the cause of the creation of the world from times immemorial People admit that from times immemorial People admit that from time nature, fate, will, sentient-non-sentient and puruṣa (Brahmā) one or other is the creator of the world These discussions are not only in upaniṣada like *Śvetāsvatara*[3] but in the *Mahabharata*[4] also Siddhasena Divākara has made an adjustment of all these criticisms and has enumerated them as the cause of creation [5] All these discussions have been carried on with the aim of creation and Haribhadrasūri has delineated them in his *Yogabindu* with meditational viewpoint He has ultimately admitted the Sāmagrī Kāraṇavāda (cause) and has concluded that these are one-sided but in the fruition of meditation time nature fate, divinity human values etc occupy very significant place [6] Thus, he has explained these necessary views elaborately

The concept of god (Īśvara) as understood from philosophy is often discussed as the creator and destroyer of the world For some the Īśvara is nirguṇa (without attributes) and for others He

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1 *Ibid* Śl 136

2 *Ibid* Śl 138

3 *Śvetāśvatara Upaniṣada* 1 2

4 See the *Mahābhārata* Shānti Parvan Chaps 25, 28 32 33 & 35 and compare *Gaṇadharavāda* Prastāvanā, pp 113-17

5 See *Sanmatitarka*, Kāṇḍa 3, Gāthā 53 and the footnotes

6 See *Śāstravārtāsamuccaya* Śl 164-92, and *Yogabindu*, Śl 197 275

is saguna (imbued with innumerable attributes)[1] There is another philosophy that does not admit Īśvara an independent human entity[2]

In the yoga tradition, the concept of Īśvara is studied as the bestower of kind blessings, and not as a creator and preserver of the creation Some sādhakas are initiated in their meditations having been motivated by their extreme devotion in the blessings of an independent Īśvara Haribhadrasūri has expressed his views in this regard saying that one shall have to accept the merit of a sādhaka (meditator) aspiring for the blessings of Mahesh (Shiva) The blessing of Mahesh can be obtained by acquisition of that much ability[3] So it proves the primary need of ability in the meditator It is only thereafter that he may aspire for the blessing

If one admits the blessing of Īśvara without any merit, the entire society shall have to be entitled with the blessing On acceptance of merit as its basis the question crops up whether Īśvara is some eternal and independent person or some particular eternal person having got perfection by his efforts Haribhadra is of the view that it is not possible to prove such eternal independent Īśvara on the basis of rationality[4] But nobody shall have objection to accept the proved atman as great Ātman (Paramātmā) Thus, the guna (worth) developed by the extreme devotion of Vītarāga can be undoubtedly accepted as an out come of the blessing of Īśvara[5]

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1 ननुमहदेतदिन्द्रजाल यन्निरपक्ष कारणमिति तथात्वैकर्मवैफल्य सर्वकार्याणा समसमयसमुत्पादश्चेति द्वोषद्वय प्रादुष्यात्। मैवमन्येथा
Sarvadarśanasamgrah (Nakulīśapāsupata Darśana) p 65
तमिय परमेश्वर कर्मादिनिरपेक्ष कारममिति पक्ष वैषम्यनैघृण्यदोषदूषितत्वात् प्रतिक्षिपन्त केचन् माहेश्वरा शैवागमसिद्धान्तत्व यथावदीक्षमाणा कर्मादिसापेक्ष परमेश्वर कारणमिति पक्ष कक्षीकुर्वाण पक्षान्तरमुपक्षिपन्ति।
Ibid, (Saivadarśana), p 66

2 See Bhāratiya Tattvavidyā pp 109 11

3 विशेष चास्य मन्यन्ते ईश्वरानुग्रहादिति।
प्रधानपरिणामात् तु तथाऽन्ये तत्त्वादिन ।। *Yogabindu* Śl 295

4 अनादिशुद्ध इत्यादिर्यश्च भेदोऽस्य कल्प्यते।
तत्तत्तन्त्रानुसारेण मन्ये सोऽपि निरर्थक ।। *Ibid*, Śl 303

5 गुणप्रकर्यरूपो यत् सर्वैर्वन्द्यस्तथेष्यते।
देवनातिशय कश्चित्त्तवादे फलदस्तथा।। *Ibid*, Śl 298

Besides the devotion for preceptors and gods, Ācārya Haribhadrasuri has brought our attention towards certain important social obligations also That includes the service or help of a patient, orphan, poor etc But this assistance should not affect the life of one's dependants [1]

Thus, Haribhadrasūri has presented the importance of religion mentioned in Jaina tradition with much precision and in a rational way after accomplishment of so many worldly duties along with spirituality It works to revitalise the diminishing value of detachment-oriented Jaina tradition

In addition to it, the spiritual flow mentioned in Suri's works like his continual wishes for common welfare, increasing devotion for religion, his wise preachings etc reflects his personality One can easily observe certain nuances in the works of Haribhadrasūri along with these towering characteristics, e g , the ironical details stated in *Dhūrtākhyāna*

It is true that the scriptures of different sects have certain peculiarities and surprising things It is natural with human beings that they speak well of their own religions, while speakling ill of other's How far is Haribhadrasūri untouched of this issue can be judged by the scholars

It was due to these humanitarian tendencies of his nature that he made sharp criticism of the inconsistent postulations delineated in vedic purāṇas He has endeavoured to remove these inconsistencies and the scholars shall see to its justification

WORKS OF HARIBHADRASŪRI

The birth of the great Jaina ascetic and renowned logician Ācārya Haribhadrasūri took place at such a time when the influence of Buddhism had been increasing very much Even other Indian philosophies, not merely Jainism, were jeaopardized This period how ever, witnessed rather several towering scholars but one could make one's influence on the grounds of rational and authentic facts and if he was capable of defeating others

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1 धारिसजीवनीधारन्याय एष सता मत ।
नान्यथाऽत्रेष्टसिद्धि स्याद् विशेषणादिकर्मणाम्।। *Ibid*, Śl 119

Although scholars were offered dwellings in the vicinity of kings, some of them dwelt even beyond but were termed Rājaguru (the king's preceptor) Ācārya Suri used to be occupied with his own activities He strived for the betterment of Jaina philosophy and never deviated from that path He moved ahead like a storm and never felt any trace of fear on his path The Jaina philosophy has survived even today due to an ācarya like him

Haribhadrasūri lived for a short period only but his was a glorious life He was more particular about Jainism and he contributed several treatises to Indian literature We present here a brief study of the classification of these works He wrote on different aspects of literature and poetics, astrology, stotra and legendary stories He even wrote commentaries and bhāsyas on Jaina Āgama works We give below the classification as done by Pt Sukhlal Sanghvi

I Philosophical Writings

1 *Anekānta Jayapatāka* (with commentary by self)

2 *Anekāntavāda Praveśa*

3 *Dvijavadanacapetā*

4 *Dharmāsamgrahnī* (Prākrta)

5 *Lokatattvanirnaya*

6 *Śāstravārtāsamuccaya* (with commentary by self)

7 *Ṣaddarśanasamuccaya*

8 *Sarvajñasiddhi* (with commentary by self)

9 *Darisanasattari* (Prākrta)

10 *Caityavandanasūtravrtti*

Besides, there are some of his rare treatises like

1 *Anekāntasiddhi*

2 *Ātmasiddhi*

3 *Syādvādakucodyaparihāra*

Two works having vrttis by him on the treatises of his predecessor ācāryas are also available

1 *Nyāyāvātaravrtti*

2 Nyāyapraveśatīkā

II **Kathā-Śahitya**

Only two works by the Ācārya are available

1 *Samarāiccakahā*, and

2 *Dhūrtākhyāna*

Both of them are in Prākrta

III **Yoga-Literature**

The Ācārya has richly contributed to yoga They are

1 *Yogabindu*

2 *Yogadrstisamuccaya* (with Commentary by self)

3 *Yogaśataka* (Prākrta)

4 Yogavimsīkā (Prākrta)

5 *Sodasaprakarana* (Prākrta)

IV **Astrological Studies**

1 *Lagna Suddhi*

2 *Lagna Kundaliyā* (Prākrta)

V **Eulogical Literature**

1 *Vīrastava*

2 *Samsāradāvānala stuti* [1]

VI **Āgamic Conduct and Preachings** [2]

1 *Astaka Prakarana*

2 *Upadeśapāda* (Prākrta)

1 See *Samadarśī Ācārya Haribhadrasūri* p 109
2 *Ibid* p 108

3 *Dharmabindu*,

4 *Pañcavastu* (with commentary in Sanskrit by self)

5 *Pamcāsaka* (Prākṛta),

6 *Bīsavimsikāyen* (Prākṛta)

7 *Śrāvakadharmavidhiprakaraṇa* (Prākṛta)

8 *Samvodhaprakaraṇa* and

9 *Himsāstaka* (with Avacūrī by self)

Besides, the great ācārya has written explanatory and vṛtti treatises They are three as below

1 *Pañcasutta Vyākhyā*,

2 *Lāghukshetra samāsa* or *Jambukshetrasamāsavṛtti*,

3 *Srāvakaprajñyaptivṛtti*

Certain vṛtti works are not availalble today They are

1 *Bhāvanāsiddhi* (Independent composition)

2 *Vargakevalisūtravṛtti*

Āgama commentaries or Vṛttis

1 **Commentary work**

(i) *Daśavaikālikāṭīkā*

(ii) *Nandyadhyayanaṭīkā*

2 **Vṛtti-Vivṛtti works**

(iii) *Anuyogadvāravivṛtti*

(iv) *Āvāsyakasūtravṛtti*

(v) *Caityavandanasutravṛtti* or *Lalitavistara*

(vi) *Jīvabhigamasūtralaghuvṛtti*

Explanatory works

1 *Prajñāpanāpradeśavyakkhyā*

Some tīkā-vṛtti works by ācārya of this time are not available They are

1 *Āvaśyakasūtravṛhattīkā*

2 *Piṣḍaniyuktivṛtti*

There are nearly 26 works in the name of Haribhadrasūri [1]

1	*Anekāntapragatta*	2	*Arhaccūdāmaṇi,*
3	*Kathā kośa*	4	*Karmastavṛtti,*
5	*Caityavandanabhāṣya,*	6	*Jñanapancakavivarana*
7	*Darśasanaptatīkā*	8	*Dharmalābhasiddhi*
9	*Dharmasāra*	10	*Nānāpancagarakkhāna*
11	*Jñānapancakavivarana*	12	*Nyāyaviniścaya*
13	*Paralokasiddhi,*	14	*Pañca Nivanthi*
15	*Pancalingi,*	16	*Vṛhānmithyātramanthan,*
17	*Pratiṣthākalpa*	18	*Votikapratibodha*
19	*Yatidinakṛtya*	20	*Yaśodharacaritra,*
21	*Vīrāngadakathā*	22	*Samgrahaṇivṛtti,*
23	*Sapañcasattari*	24	*Sanskrit Ātmānuśāsana*
25	*Vyavahārakalpa*	26	*Vedabahyata Nirākarana*

In addition to this, Dr Nemichandra Shastri has in his book titled *Haribhadrasūri Ke Prākṛta Kathā Sāhitya kā Ālocanātmaka Pariśilana* enumerated the following books written by Haribhadrasūri

1 *Tattvarthasūtra Laghuvṛtti* (incomplete)

2 *Dhyānaśataka* (Jinabhadra Gaṇi s Tīkā)

3 *Bharārth mātra Vedinī*

4 *Srāvakadharmatantra*

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1 *Parishistha* p 109

5 *Oghaniryukti,*

6 *Jambudvīpaprajñapti,*

7 *Jambūdvīpasanggahaṇī*

8 *Upayaspagraṇa,*

9 *Devendra Narendera Prakaraṇa,*

10 *Kshetrasamasavṛtti,*

11 *Jambūdvīpavṛtti,*

12 *Śrāvakaprajñaptisūtravṛtti*

13 *Tattvatarangini,*

14 *Dinaśuddhi,*

15 *Munipaticaritra,*

16 *Sankitipaccīsī*

17 *Sambodhasattari*

18 *Saṁsayajinakittaṇa*

19 *Lokabindu,* and

20 *Vāṭikapratiṣedha* etc [1]

Ācārya Haribhadrasūri was no doubt a prolific writer He must have written even more works than we have intimated above Besides, some ācāryas hold that Haribhadra had pledged to write 1400, 1440 or 1444 books which he did [2] But, modern scholars admit it 185 or 85 [3] Leaving aside whatever exaggerations lie there we can conclude that he had written 75 books as enlisted earlier Dr Nemi Chandra Shastri takes the number of his books one hundred [4] It seems true as well

Ācārya Haribhadrasūri s boyhood was like the rising sun, his youth like burning sun of noon when he was at the acme of his

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1 See *Haribhadrasūri Ke Prākṛta Kathā Sāhitya Kā Ālocanātmaka Pariśīlana*, p 53

2 *Ibid*, p 50 and *Śāstravārtāsamuccaya* Bhoomikā

3 Hiralal *Haribhadrasūri* Contents pt 16-22

4 *Haribhadrasūri Ke Prākṛta Kathā Sāhitya kā Ālocanātmaka Pariśilana*, p 50

scholarship and erudition, his old time was again reddened like the setting sun when the ācārya was a bit disappointed at the bereavement of his dear disciples but he bore the torch of spiritualism and meditational character He ever led the Jainism to the acme of glory and his writings are enriched with diverse tastes of philosophy, yoga, poetics and legendary tales

Ācārya Haribhadrasūri is a shining moon of Krishna Paksha in Jainism Also like a shining moon of winter nights and shall continue to shine with the glory of his prolific literature that he has contributed

Now a study of some short details of his books, its subject-matter and the writing style and the available bhāṣyas and commentaries shall follow

I Ācārya Suri's Independent Philosophical Writings

1 **Anekāntajayapatākā** It is a famous treatise of Suri for the first quotated in *Gūrvāvalī*[1] Suri has based this work on the third and sixth canto of *Sanmati Tarka* or *Sanmati Prakaraṇa* by his predecessor Ācārya Siddhasena Diwakara The title of the work itself depicts in them the basic Jaina principle *Anekāntavāda* A study of the above unfolds that it was written in the youth of Suri

The language and style of the work is easy, lucid and easy to understand according to the circumstances prevailing then and it is in Sanskrit It has six adhikāras highlighting the topics like Sadasadrūpavastu-Nityānityavastu-Samānya-Visesavada, Abhilākkhyānabhilākkya, Yogācāramatavāda, and Muktivāda

It will be fairly correct to say that Ācārya Suri has written the work weighing the pros and cons of Buddhist principles with critical analysis of Jaina theories It has an explanation by Ācārya himself It has 82502 Slokas

He later on wrote a tīkā also Anekāntajayapatā- kodyota dīpikā Ācārya Munichandra Suri has written a 'Vṛtti-tippaṇa on it It is a very renowned treatise by Haribhadrasūri[2]

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1 हरिभद्रसूरी रचिता श्रीमदनेकान्तजयपताकाद्या ।
प्रथनगाबिधुधानामप्यधुना दुर्गमा येऽत्र॥ *Gūrvāvalī* 68

2 This study was published from Gaekwad Eastern Series in two vols in 1950 and 1959 wih Tīkā and Vṛtti with notes

2 **Anekāntavādapravesa** This treatise is written in prose style in Sanskrit having 6202 gāthās Its only basic aim is to clarify the fundamental principles of anekāntavāda It is also known as 'commentary by self' to *Anekāntajayapatākā* but it is a complete book in itself The topics discussed in it are

1 *Sadasadavāda,*

2 *Nityānityavāda,*

3 *Sāmānyaviseṣavāda,*

4 *Abhilākkhyānabhilākkhyavāda,* and

5 *Mokaṣavāda*

3 **Anekāntasiddhih** [1] Written in Sanskrit, this treatise is not available Its merely name occurs in *Anekāntajayapatākā* Its theme is obviously judged from the title itself

4 **Dvijavadanacapetā** [2] It is a controversial treatise with interesting title It means a bolt on the Brahmin It implies that this study has presented sharp criticism of vedic Brahmanic karmakāṇḍa s external artificiality It has also named Vedāñkusa [3] Some scholars regard it a work by Hema Chandra Suri others admit to have been written by Dharmakirti [4] But Dr Nemichandra Shastri holds that Haribhadrasūri is the author of this composition [5]

5 **Dharmasamgrahaṇi** The present treatise is an anthology of 1936 Ślokas written down in prākṛta It is related to physical yoga Its style is logical The first twenty gāthās deṣcribe the form of religion The concept of Jīva in Cārvāka philosophy has been refuted, and the jīva has been interpreted in the light of Jainism It has dealt with description of six nikṣepas, kinds of cognition, eight-parts of right attitude (samyaktva), five great vows, attainment of omniscience, and salvation Besides this particular study has by way of discussion refuted the kartṛtvavāda, nītyānityavāda

1 See *Haribhadrasūri* p 69

2 See *Haribhadrasūri Ke Prākṛta kathā sāhitya kā Ālocanātmaka Parisīlāna*, p 53

3 See *Haribhadrasūri* 96

4 See *Haribhadrasūri Ke Kathā Sāhitya Kā Ālocanātmaka Parisīlāna* , p 53

5 *Ibid*

kṣaṇikavāda, ajñānavāda, and bāhyārthavāda

It has mentioned several writers which leads us to doubt its real author, hence, an anonymous poet is accepted [1] But Dr Śhastri accepts it a composition by Dr Suri [2]

6 **Lokatattvanirṇaya** It is a treatise of poems in Sanskrit containing 144 ślokas Its also known as Nṛtattvanirṇaya It was first edited and published in 1905 It was further translated into Gujrati and Italian The 'Tarka Rahaṣya' ṭīkā of Ṣaddarsanasamuccaya has got two slokas quoted there from this treatise [4] This is estimated that this study was well known by scholars in the fifteenth century

The edition of *Lokatattvanirṇaya* published in 1921 was divided into three parts In the beginning mention has been made on the origin and nature of creation along with the names of gods besides Jaina s The other parts have extensively delineated the soul and karma, niyativāda and svabhāvavāda according to Jaina and vedic religion

7 **Ṣaḍdarśanasamuccaya** It is a philosophical treatise by Haribhadrasūri It has elaborately refuted the Buddhist Nyāya, Sāmkhya Vaiśeṣika and mimānsā with Jaina and Cārvāka philosophy according to Jaina viewpoint

It has a ṭīkā by a good scholar Ācārya Guṇaratna This *Tarka Rahasya* Ṭīkā has more obviously been elaborated the elements of all the philosophies That is why it has gained much popularity today among students as well as scholars

It has another ṭīka by Somatilakasuri and an Avacuri too But the author of the Avacuri is anonymous At present, its Gujrati edition is available besides the Hindi translation with commentary published by Bharatiya Jñānapith, Varanasi It makes the importance of the working clear to us

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1 See *Haribhadrasūri*, p 99

2 See *Haribhadrasūri Ke Prākṛta Kathā Sāhitya kā Ālocanātmaka Pariśīlana*, p 53

3 See *Haribhadrasūri*, p 113 and *Haribhadrasūri Ke Prāksra Kathā Sāhitya Kā Ālocanātmaka Pariśīlana*, p 56

4 See *Ṣaḍdarsanasamuccya* p 11, Sl 1-32 38

8 **Śāstravārtāsamuccaya** It is another milestone in the philosophical world of Haribhadrasūri Written in Sanskrit it contains four ślokas Haribhadrasūri has written *Divapradā*" an elaborate commentary on it This has made the work more easier and well-read But it seems rare to readers today This is why a modern scholar Yaśovijaya Upadhyay has written another easy commentary "Syādvāda Kalpālatā in Sanskrit It is a good commentary for the convenience of the reader

Śāstravārtāsamuccaya is an appraisal of the different philosophical facets of Bhūtacatuṣṭayavāda time, nature, fate and karma with its evaluation according to Jainism The Īśvara of Nyāyavaiśeṣika, the Prākṛti Puruṣa of Sāmkhya, Kṣaṇikavāda of Buddhism have been analysed and establishing the form of Syādavāda the advaita theory of Vedanta philosophy has been critically and elaborately examined It also reflects the path of salvation The omniscient women-liberation and the inter-relation of word and meaning are the themes discussed in this work At present its Hindi translation with commentary is also available

9 **Sarvajñasiddhi** The omniscient has been more significantly narrated He has first of all presented the theories of philosophy of omniscience with his interpretation in the light of Nirukti and has thereafter refuted according to Jaini principles As for the present name some scholars admit it the composition "*Sarvajñasiddhikārikā* and '*Sarvajñasiddhi Samkṣepa*" by Shantirakṣita or Ratnakirti [1] But it is not the case virtually because Jainism and its conduct is entirely based on the books depicting Sarvajña

Sarvajñasiddhi is a composition of poems and prose both The term ' Virah occurs at the close of it Because of its mention taking place twice in the *Anekāntajayapatākā* scholars conclude that it was written earlier to that one The work written down in Sanskrit is in any way an important treatise

10 **Aṣṭaka Prakaraṇa** The present book includes thirty two aṣṭakas based on *Rgveda* and *Taittiriya Brāhmaṇa* Written down in Sanskrit, each aṣṭaka has eight poems except the sixth aṣṭaka In total there are 255 poems It has a commentary by Jinesvarsuri and its summary

1 See *Haribhadrasūri*, p 177

was published from Bombay in nineteenth century Besides, this treatise was also published in 1918 alongwith the commentary 'Jñānasāgara' by Yaśovijayagaṇi [1]

As for the theme the work highlights Mahadeva, bath, worship, agnikārika, begging, pratyākkhyāna, Jñāna Vairājñya penance religion loneliness, nityānitya and refutation of ekānta pakṣa and the demerits of flesh-eating, drinking and sex An unbiased mention has been made of pāpa-puṇya, purification of psyche and alms, their fruits, fruits of pilgrimage Kevala Jñān and moksa There has been cited ślokas from the *Mahābhārata, Manusmṛti*, Nyāyāvatāra etc Later ācāryas have used the Slokas abundantly from aṣṭaka

11 **Upadeśapada** Suri's present composition is written in Āryā metre in Prākṛta It contains 1039 poems It has two commentaries

(i) Sanskrit tīkā by Vardhamanasuri written in Vikram era 1053 and

(ii) 'Sukhasambodha tīkā by Muni Chandrasuri Gujrati parts of translation of this work is available It has Praśasti by Pārświlgaṇi and its first Ādarsha has been written by Amradeva Its manuscript of Vikram era 1153 is still available from the preservation of Jaisalmer [2]

12 **Dharmabindu** Present work has its own value written down in Sanskrit It is because it is based on *Hetubindu* already written by a Buddhist ācārya Dharmakīrti

It is a prose work divided into eight chapters Despite of its style of sūtras it has got the depth The actual form of religion from Jaina viewpoint like śrāvak vrata, his conduct, education, dikṣā dikṣādhikāri and the form of siddhas have been stated there The mention of sixteen guṇas of dīkṣārthin in style of debates is uniquely done

Munichandrasuri has written a detailed commentary of 3000 slokas on *Dharmabindu* published on tada leaves Its time is estimated Vikram era 1181 [3] Its translations into Italian and Gujrati

1 See *Haribhadrasūri* p 72 footnotes
2 For detailed study refer to *Haribhadrasūri* p 85
3 See *Haribhadrasūri*, p 106

are available

13 **Pancāvatyuga** [1] The term 'Pañcāvatthug' proves the language of this treatise Prākṛta Ācārya Harıbhadrasūri has written commentary in Sanskrit It was first published in 1927 It contains 1714 gāthās in total but tıkā has only 4040 poems This treatise seems to have been influenced by the style of Buddhist work '*Anguttarnıkāya*' It is divided into five parts

1 Dīkṣā Vidhi, 2 Jain Śravaṇadinacāryā,
3 Upasthāna, 4 Sramaṇo ke Upakaraṇa, and
5 Tapaścaryā, Anujñā and Samlekhaṇā

Besides it throws light on five sthāvara, constituents of religion, austerity and its kinds Ācārya Yaśovijaya has written a new treatise '*Mārg Pariśuddhi*' based on this work It seems that Yaśovijaya named this work after studying *Viśuddhimagga* (Visuddhimārga) by Buddhaghosa

The Gujarati translation of *Pañcavatthuga* is still available

14 **Pañcāsaga** [2] This is a poetic work in Āryā metre written in Prākṛta It is divided in nineteen parts The 15th chapter has 44 ślokas and the remaining chapters have fifty slokas each It shows that the treatise was named due to this reason which is the Prākṛta of Sanskrit Pañcaśataka

Abhayadevasuri has written a 'Sıṣya-hıtā' commentary which was published in 1912 First of all, Yaśodeva a disciple of Sri Virgani wrote a Cūṇi in Vikram era 1172 on *Pañcāsaga* which finds mention in *Jinaratnakosa* It was published in 1952 with Preface and Appendix Besides it has an anonymous commentary and Gujarati translation of each Pancāsaga by different ācāryas The Pañcāsagas have described the conduct and principles for Srāvakas and ascetics

15 **Bīsa Vimśikāeñ** [3] The present treatise by Harıbhadrasuri contains twenty chapters written in Prākṛtā The title itself reveals that each chapter has twenty gāthās Scholars say that its 14th Vimsikā is not available

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1 *Harıbhadrasūri*, pp 118-20
2 *Ibid*, pp 121-26
3 *Harıbhadrasūri*, pp 141-48

It was first edited in 1927 Later on in 1932 Professor Ābhyankara edited it with English notes, Introduction in Sanskrit and chāyā with appendix[1]

Yaśovijaya has written Vivaraṇa commentary and have mentioned some Viṁśikas in his treatise *Adhyātmasāra* Some Vimsikas are translated into Gujarati and Hindi summary by Pt Sukhlal Sanghvi with reference of Anandsagarsuri[2]

The Ācarya has discussed here in the family-policy virtuous deeds, donation, worship, duties for srāvaka duties for ascetic, education begging criticism, atonement, yoga rules, kevaljñān and the eternal bliss A particular feature of this treatise is that many Jaina and non-Jaina books make mention of these viṁśikās Some of them are *Yogabindu, Pañcāśaka Āvaśyakaniryukti Piṇḍaniryukti, Daśavaikālikaniryukti* and *Samarādityakathā* etc[3]

Besides there are some similarities of certain Vimsikas in *Svetāsvatara Upanisada* and *Taittirīya Brāhmaṇa*

16 **Samsaradāvānala** [4] It is a famous treatise containing stutis (Prayer) for Tīrthānkara written by Ācārya It is also known with another name *Samsāradāvānalastuti* [5] This prayer-treatise is written in Sanskrit-Prākṛta according to Pt Sukhlal Sanghvi but Dr Nemichandra Shastri says that it is in Sanskrit only

This stotra is read by women Subhatilakalole has written a new stotra on it which has been published titled as *Prathama Jinastavana*[6] Jñānavimalasuri has written a commentary on it[7] An anonymous commentary is also known and its Hindi and Gujarati translation are also published[8]

17 **Śrāvaka Dharma** It becomes *Sāvakadhamma* in Prākṛta Some

1 *Ibid*, p 141 footnotes
2 *Ibid* pp 147-43
3 *Haribhadrasūri Ke Prākṛta Kathā sāhitya Kā Ālocanātmaka Pariśīlana*, p 53
4 *Haribhadrasūri Ke Prākṛtā Katha Sāhitya Kā Ālocanātmaka Pariśīlana*, p 53
5 See *Haribhadrasūri* p 164
6 *Ibid* p 165 footnote 4
7 *Ibid* 166-67
8 *Ibid* 179

ācāryas call ıt with the name *Śrāvakadharma* or *Śrāvakadharmatantra* but ın some manuscrıpts ıt ıs wrıtten *Srāvakavıdhıprakarana* [1] Anyway, the work presents a systematıc ınterpretatıon of the dutıes for Srāvaka It has maınly dealt with the topıcs Samyakatva, dvādasavrata, etc

Sanghvı admıts that ıt ıs ın Prākṛta but Dr Shastrı says that ıt ıs ın Sanskrıt It has 120 poems Manadevasurı has wrıtten a commentary on ıt It ıs wrıtten ın alphabetıcal order It ıs also named *Srāvakavıdhıprakaraṇa* publıshed with Gujaratı translatıon and Sanskrıt chāyā [2]

18 **Śrāvakadharmasamāsa** [3] Its another name ıs *Srāvakadharmaprajñaptı* This treatıse has 403 poems delıneatıng the fasts for srāvaka conducts, and fifteen karmas It was first translated ınto Gujaratı ın 1906 and ıt was edıted by Keshavalal Premachand ın 1861 Abhayadevasurı has quotated a poem from ıt ın the commentary of *Pañcāsaga* whıch proves ıts tıme Lavaṇyavıjaya has quotated 144 poems from *Srāvakadharmasamāsa* ın hıs commentary of hıs treatıse *Dravyasaptatı* (Vıkram era 1744)

Its Gujratı versıon with commentary was edıted and translated by Jethalal Shastrı and publıshed ın Vıkram era 1548 Some scholars deny ıt as a composıtıon by Harıbhadrasūrı because some portıons of manuscrıpts bear at ıts end ınscrıbed श्री उमास्वाती वाचककृता सावयपण्णती सम्मता [4] but the avaılabılıty of certaın evıdences produced by modern scholars and the dıfferences ın style between *Tattvārthasūtra* and *Śrāvakadharmasamāsa* the present treatıse ıs regarded to have been authored by Harıbhadra

19 **Hımsāṣṭaka** [5] The present treatıse by Harıbhadrasūrı with Avacūrı by self was publıshed ın 1924 The work containıng Ātha Sloka Pramāṇa presents the ınterpretatıon of vıolence Ācārya Surı has gıven great ımpulsıon to evade vıolence It finds mentıon ın *Dasavaıkālıka*'s commentary Anuyogavrttı Sundopasunda has been

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1 *Harıbhadrasūrı Ke Prākṛta Katha Sāhıtya Kā Ālocanātmaka Parısīlana* p 53
2 *Harıbhadrasūrı*, p 180
3 For detaıled study see *Ibıd* p 153
4 *Harıbhadrasūrı* p 180
5 *Ibıd* pp 183-185

described in *Himsāṣṭaka* It also mentions Haribhadrasūri who was perhaps a predecessor ācārya of Haribhadra

20 Syādvādakucodaparihara Though this treatise is not available,[1] yet Haribhadrasūri notices no difference between Syādvāda and Anekāntavāda The present work was written to modify the suspicious views of certain non-Jaina scholars propounding the basic principles of Jainism

The present work is in Sanskrit and seems to have been authored earlier to *Anekāntajayapatākā* because the facts criticised in this work were also mentioned in a self commentary of *Anekāntajayapatākā*[2]

21 Sambodhaprakarana It is also known with another name *Tattvaprakāśaka*[3] It is written in verses and contains 1610 ślokas Its in Sanskrit but Late Pt Sukhlal Sanghvi tells it to be in Prākṛta[4]

It has twelve chapters The chapters have been titled according to themes e g Deva Kā Swarūpa Kuguru Kā Swarūpa Pārśvastha ādi Kā Swarūpa Guru Kā Swarūpa Samyakatva kā Nirūpaṇa, Śrāddha, Pratimā and Vrata Samjna Leśya, Dhyāna Mithyātva and Ālocanā etc

II Referred works Non-Available

There are certain works written by Haribhadrasūri which find mention in his works or their commentaries, e g ,
(1) *Anekānta Praghatta*[5] (2) *Anekāntasiddhi*[6],
(3) *Arhat śrīcūḍāmaṇi*[7] (4) *Ātmānuśāsana*[8] and
(5) *Ātmasiddhi*[9] etc

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1 See *Samadarsī Ācārya Haribhadrasūri*, p 109

2 इति श्री सम्बोधप्रकरण तत्त्वप्रकाशकनामश्वेताम्बराचार्य श्री हरिभद्रासूरिभि याकिनीमहत्तराशिष्यणी मनोहारी या प्रबोधनार्थमिति ज्ञेय ।
Sri Haribhadrasūri, p 175

3 See *Samadarsi Ācārya Haribhadrasūri*, p 109

4 For detailed study see *Sri Haribhadrasūri* pp 67-70

5 See *Sri Haribhadrasūri* p 81

6 *Anekāntajayapatākā* Vol II Vyākkhyā p 218

7 *Samarāiccakahā Kā Sānskritic Addhyayana*, p 7

8 *Dhurtākhyāna* Prastāvanā p 12-13

9 *Haribhadrasūri Kā Prākṛta Kathā Sāhitya Kā Ālocanātmaka Pariśīlana* p 161

22 **Darisaņasattari** This composition is also titled *Śammattasattari* [1] So this treatise primarily presents the real meaning of right attitude (samyakatva) or samyakdarśana which is the nature of soul It is a Prākṛta-verse book It has several commentaries One of the major commentary is in Sanskrit containing 7711 slokas written by Sanghatilakasuri of Rudrapalliya Gaccha The commentator has entitled it "Tattvakaumudi" [2] written down in Vikram era 1422

Besides, it has an 'Avacuri' also written by Guṇanidhānasuri The other commentary containing 357 Slokas was written by Shivamaṇḍanagaṇi, a disciple of Munichandrasuri

The book *Darisaṇasattari Sammattasattari* was published in 1913 with commentary Some scholars call it with the title *Śrākkadharmaprakaraṇa* [3] which is absolutely wrong because there appears quite obvious difference between them

23 **Śodaśakaprakaraṇa** The present treatise of Haribhadrasūri is written in Sanskrit It is in Ārya metre and divided in sixteen parts or Adhīkāras The sixteenth has 70 verses and the remaining fifteen Adhikāras have 16 verses It was perhaps christened so due to this fact

Each of its adhikāra deals with different themes They are

(1) Dharma	(2) Saddharama Deśanā
(3) Dharma Lakṣaṇ	(4) Dharmacchulinga,
(5) Lokottaratattva Prāpti,	(6) Jina Mandir,
(7) Jinabimba	(8) Pratisthāvidhi
(9) Pūjāswarūpa	(10) Pūjākalpa
(11) Srutajñāna,	(12) Dīkṣādhikāra
(13) Guruvinay,	(14) Yogabheda
(15) Dhyeya swarūpa, and	(16) Samaresa

This treatise aims at emancipating such sādhaka who is unable to acquire knowledge [4]

Yaśobhadrasuri has written a vivaraṇa of 1500 slokas in Sanskrit on *śodaṣaka* and Nyāyācārya Yaśovijayagaṇi has written a Vyākkhyā

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1 *Sri Haribhadrasūri*, p 92
2 *Ibid*, p 93
3 *Ibid*, p 94
4 *Śodaṣakaprakaraṇa* (Āgamoddhuraka Upakrama)

of 1200 ślokas on the same The first śodaṣakas are translated in Gujarati, edited and published [1]

24 Caityavandanasūtravṛtti The term 'caitya' is implied here the Jaina Vītarāgī Tīrathankara This is why it is also known with names *Praṇipāta, Śakrestara* and *Namotthuṇam* The treatise is available with vivṛtti Ācārya Suri called it *Lalitavistarā* too Its inspiration was perhaps derived from Buddhist text *Lalitavistara*

The work is written in Prākṛta with Sanskrit Vivṛtti It contains 33 verse stotras to be read by śrāvaka in routine It mainly delineates Prayer as its theme but Praṇipāta, non-violence, kāyotsarga, logastava, śrutastava, theory vaiyāvṛtya and prayer sūtra have also been discussed in detail The Ācārya has presented the form of the systems of all the philosophies while explaining each pada in Vivṛtti and has stongly inspired to adopt the Jaina philosophical theories

Munichandrasuri has written a commentary, Pañjikā' on *Lalitavistarā* containing 2155 ślokas which has been translated into Hindi by Srimāna Tungavijaya also published in 1963 with commentary [2]

III Legendary literature

From his legendary literature we come across with only two treatises

(1) *Samarāiccakahā*, and
(2) *Dhūrtākkhyāna*

25 Samarāiccakahā The present work of Haribhadrasuri titled *Samarāiccakahā* > *Samarādityakathā* is written in Prākṛta It is one of the greatest legendary works not merely of Jainism but the entire Indian literature The work was undoubtedly written as a consequence of his strong feeling of revenge

This is the oldest treatise of Haribhadrasūri It presents the description of nine pre-births of the king Samarāditya The entire work is divided into nine parts A study of the work reminds us of Bāṇabhatta s *Kādambarī*

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1 *Ibid* Jain Pustak Prachārak Samsthā, 1948
2 *Caityavandanasutravrtti Pañjika ṭīkā*

The work enunciates the human rites virtuous qualities, the feeling of jealousy and enmity towards others, the feeling of revenge, worshipping a guru and worship, the impact of gods, conduct of sramana, and the consequences of evil deeds It initiates into sattva

In addition, the present work has discussed the Indian culture, social customs, development of new consciousness, the contemporary art, varna-system, agriculture, miniature, art, politics, economy and religious trends *Samarāiccakahā* is an authentic source for studying the business of that time, and the roads for commercial trades the ascetics and the conducts of ascetics and different processes of meditation [1] The entire work vividly reflects Jainism and its philosophy A research study in published form is also available on this work

26 **Dhūrtākkhyāna** *Dhūrtākkhyāna* is an unique ironical story-work Its theme is very easy and lucid Haribhadrasūri has very critically given a bolt on unnatural, unscientific, irrational and imaginative aspects of the *Rāmāyaṇa* the *Mahābhārata* and the purānas through his five *Dhūrtas* (naughty elements)[2] Haribhadrasūri has taken the full benefit of story writing by criticising these holy works of Hindus

As a Vītarāgī ascetic, he was very affectionate to women He was much impressed by their descretionary swiftness By matter of stories Haribhadra has enlightened even the gloomy character of women with ideals and respect It can be gleaned from the references in *Dhūrtākkhyāna*

The work has also unveiled certain Indian traditions It badly refutes the superstitions in society This shows that the author was very brilliant in imagination and in his approach This proves that Suri was a writer who excelled in the art of ironical styles

Haribhadrasūri had the motive behind the present writing to build a neat and clean society and remove the evil passions, bad traditions from the society *Dhūrtākkhyāna* has by matter of reference

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1 *Samarāiccakahā Eka Sānskritic addhyayan*, p 8

2 *Haribhadrasūri Ke Prākrta kathā sāhitya kā Ālocanātmaka parisīlana*, p 170

3 *Ibid*, p 171

discussed the following themes

(1) The creation and its origin,
(2) The destruction of creation
(3) The form of Tridevas,
(4) The false belief,
(5) Unnatural postulations, and
(6) Certain inconsistencies regarding ṛṣis and the inhuman elements [1]

IV The yoga works

Ācārya Haribhadrasūri's fourth great contribution can be attributed to his writing of yoga works in Indian literature He stands next to Patañjali in the field of the philosophy of yoga He had a thorough study of other yoga works and contemplated on them too It verily reflects his access to the yoga-meditation and the enlightenment of the practice of Jaina yoga meditation

He has authored four yoga woks

(1) *Yogavimśikā*
(2) *Yogaśataka*
(3) *Yogadṛṣtisamuccaya* and
(4) *Yogabindu*

27 Yogavimśikā It is first yoga treatise by Haribhadra written in Prākṛta It reveals that only the sādhaka replete with qualities of character and conduct deserves yoga It enumerates five basics of spiritual development, like place, desire, engagement (Prāvṛtti,) sthairya (stability) and siddha and divides into Ārtha Ālambana and tīrthocceda etc

There is a Hindi commentary by Upadhyay Yaśovijaya on *Yogavimśika* The Ācārya himself has written a Svopajña[2] commentary on it containing twenty verses

28 Yogaśataka This is also an unique composition of the Ācārya written down in Prākṛta and contains 100 verses It deals with two kinds of yoga

1 *Ibid* p 172
2 *Haribhadrayoga Bharati* (Published from Deva Dardarśana Trust)

(i) Niścaya yoga, and

(ii) Vyavahāra yoga

The three jewels (Ratnatraya), soul and its relation with ratnatraya, yogādhikārī, the development of yoga-meditation, attaining the other yoga-basics from one yoga-basic, the internal and external sources of yoga and its sādhaka and the hinderances encountered, are the topics treated in this work with great details It enables a sādhaka to adopt the proper way of soul purification and get liberated from the mundane world and attain mokṣa This study has been published with Hindi translation and a Sanskrit commentary by self

29 **Yogadṛṣṭisamuccaya** The present work is an unique contribution in yoga literature written in Sanskrit poems It has a commentary by Suri himself The work is divided into Yogādhikāras It presents complete description of yoga from beginning to the climax Initially it enunciates eight constituents of yoga-mitra, Tārā, Balā etc simulating the eight parts of yoga like yama, niyama etc as propounded by Patañjali in his *Yogadarsana* It reveals how the yoga sādhaka succeeds in achieving his aim In *Yogadṛṣṭisamuccaya* the Icchāyoga of yogins, Sāstrayoga, Sāmsthya yoga Gotra yoga, Kula yoga, Prāvṛtta Cakrayoga, and Siddha yoga are the divisions in which the utility of yoga has been elaborately contemplated

30 **Yogabindu** It is the last and most valuable work of Ācārya Suri It contains 572 slokas and is written in Sanskrit In the beginning it presents the meaning and importance of yoga Later it focusses our attention on the description of yogādhikāri spiritualism feeling meditations, samatā and Vṛttisañcaya and mentions the nature of sādhanā It makes division among the sādhakas according to their worthiness, and discusses the ways of yogasādhanā very comprehensively There is available a self commentary on it by Haribhadradūri The present work of ācārya has got importance for the research scholars for pursuing its comparative and critical study even further

CHAPTER THREE

THE THEME OF THE YOGABINDU

A Yoga-Meditation and Its Development

Indian spiritualism manifests a systematic develpoment of yoga meditation We shall at the outset discuss it in the perspective of the *Yogabindu* of Haribhadrasūri

Development of Yoga-Meditation in Vedic Tradition

The vedic literature is recognised as a Vedatrayī It clearly lays down the triadic path of jñāna (knowledge) karma (action) and upāsanā (worship) The sādhakā achieves the desired goal by following them[1] The yoga-sādhana and devotion together form a sacred confluence and reinforce each other

Bhakti (Devotion) The worship (upāsanā) and devotion (bhakti) are synonymous terms In devotion the seeker constantly contemplates over his deity and remembers it all the time In worship, the seeker again gives his deity a place in his heart, constantly keeps his thoughts immersed in the deity and meditates on it

Worship (Upāsanā) The literal meaning of 'upāsanā' is being in the close proximity of one s deity and where we have established the worshipped one One can share His grace by coming closer and closer to Him[2] What is predominant here is faith or firm belief Through strong determination and firm faith the sādhaka gets deliverance from sins accumulated Upanisads discuss at length the 'bhakti' of Īśwara i e the devotion with wholeheartedness while the *Rgveda Samhitā* merely comes out with

1 *Bhakti kā Vikāsa* p 111

2 Buddhists use the word 'uposatha in this sense See *Mahāvagga*

3 *Rgveda Samhitā* 1-127-5

references to the words 'bhakta' and 'abhakta ' The terms 'Bhakta' and 'Abhakta' are interpreted by Sāyaṇācārya as Sevamāna (one who worships) and Asevamān (One who does not worship)'[1]

As for 'Bhakti' Patañjali's *Yogasūtra* occupies a unique position among all the six schools of thought (Ṣaḍdarśanas) The supreme goal envisaged there is to arrive at recognition of the reality, (or essence) of life There the God is not described as the creator of the universe but it is established as the supreme preceptor initiating to the meditation of Yoga A look at the development of yoga meditation prior to that reveals that even in the *Yogavāśīṣtha* due mention has been made to the sequence of the development of Yogasādhanā in all respects It will be worthwhile here to understand the development sequence of yogasādhana in *Yogadarśana* and *Yogavāśistha*

The *Yogadarśana* of Patañjali defines yoga as the suppression (nirodha) of the modification of mind The suppression here does not imply the bringing up of new resistances or hurdles but preventing any kind of involved attachment to worldly desires and the state of contemplation The *Yogadarśana* enumerates the five modifications of mind which one after other form the basis for further purification of mind These are as follows

(1) Ksipta (2) Mūdha, (3) Vikṣipta,
(4) Ekāgra and (5)Nirodha[2]

The first three, i e kṣipta, mūdha and vikṣipta are not much useful in the yoga-meditation since they are related to ignorance Secondly the predominance of Rajas-guṇa in the case of the kṣipta state the sādhaka's mind remains no more stable So, it is not desirable of worth-pursuing

1 Kṣipta

The mind is the sāttvic manifestation of jñāna (Prakkhyāpana) and as far as its nature is concerned and yet it gets implicated in Tamas-guṇa when the hold of sattva-guṇa slackened a little The state called kṣipta results when the mind becomes over whelmed[3]

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1 *Bhakti Andolana Kā Addhyayana*, p 17

2 क्षिप्त मूढविक्षिप्तमेकाग्रनिरुद्धमिति चित्तभूमय । *Patañjali's Yogasūtra,* Vyāsa Bhāṣya, 1 1

3 प्रख्यारूप हि चित्तसत्त्व रजस्तमोभ्या ससृष्टमैश्वर्यविषय प्रिय भवति। Patañjali's *Yogasūtra,* 1 2 Commentary

The state called kṣipta results when the mind becomes over whelmed[3] through its attractions towards things of mundane world and getting attached to words and passions etc and by cherishing to possess wealth, as, aṇimā, mahimā etc Thus it is Rajas-guṇadominated state of kṣipta In this State tamas guṇa and sattva-guna are relatively under check

2 **Mūdha** In this state the influence of Raja-guṇa is less and that of Tamas-guṇa is on the ascendant The sādhaka having been covered by illusion (moha) is left in a state of what-to-do i e , he loses the discrimination between the right and wrong action

3 **Viksipta** With the loosening of the hold of Tamas-guṇa on the mind, the Rajas-guṇa temporarily and partially becomes stronger, then the mind is directed to a state of concentration because the emergence of sattva-guṇa makes minous like a spotless mirror This stability of the mind is however momentary because the distractions in the path of yoga contribute to the mind's return to fickleness In any case the state of mind at this stage is better and it continually motivates towards the yoga-meditation

Though all these three stages do not contribute much to the yoga meditation yet they do play their roles to suppress these modifications in these states Vyutthāna 1 is the name given to the state of the mind's constant volatile touch with the external passions of the senses This state works in a direction opposite to that of yoga So this state cannot be categorised as a part of yoga, and hence it is termed 'the undeveloped state'

4 **Ekāgra** When the mind gets concentrated solely to spiritual thinking by withdrawing itself from external passions (of the senses), then that state is called Ekāgra The sattva-guṇa in th state overwhelms the other two guṇas As a result the sādhaka is able to weaken the hold of the bonds of Karma and afflictions like Avidyā The sādhaka is enabled to steadfastly concentrate on the desired goal The mind is put to the state of calm and cool This state of the mind is also called Samprajñāta yoga or Samprajñāta Samādhi [1] The sādhaka henceforth progresses towards Asamprajñāta samādhi In this state, the sādhaka is left with none but the samskāras,

1 *Patañjali Yogadarsana* I 51

5 **Nıruddha** In the samprajnāta samādhı or 'Ekāgra' state, the sādhaka succeeds ın visualısıng the dıfference between the spırıt and the mınd He realıses clearly the orıentatıon brought about by the avaılable sensuous pleasures affects only the mınd and not the spırıt In thıs state the sādhaka's hıtherto accumulated samskāras get oblıterated because the modıfıcatıons of the mınd are completely suppressed The store of karma gets blıghted ın thıs state and theır orıgınal nature also gets neutralızed, That ıs why thıs state ıs called 'Nırbīja' samādhı [1] Here the yogasādhanā reaches a state of culmınatıon and that ıs ınstrumental ın conferrıng Kaıvalya on one

According to the *Yogavāsıṣtha* there are two classıfıcatıons of the self enlıghtenment under yoga-medıtatıon

(I) Underdeveloped state, and (II) Developed state

I Underdeveloped State

Under thıs, seven states of the sādhaka are enumerated

(1) Bıja jāgrta (2) Jāgrta (3) Mahājāgrta
(4) Jāgrta Swapna (5) Swapna (6) Swapna Jāgrta
(7) Suṣuptı [2]

1 **Bıja Jāgrta** In thıs the experıence of the awakened state ıs ın a survıval form so there ıs the nameless and untaınted contemplatıon of 'Caıtanya' whıch goes back to the start of creatıon The name gıven to thıs state ıs Bıja Jāgrta

2 **Jāgrta** The Jāgrta state ıs that knowledge of the jıva generated wıthout medıatıon from the supreme entıty (Parabrahma) There ıs no recollectıon of prevıous bırth ın thıs state

3 **Mahājāgrta** The knowledge that dawned ın prevıous bırths and got consolıdated ıs Mahājāgrta

4 **Jāgrtaswapna** Thıs knowledge ıs counted among ıllusory

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1 *Patanjalı Yogadarsana*, 1 51

2 तत्रारोपितज्ञान तस्य भूमीरिमा ऋणु
बीजजाग्रत्तथाज्ाग्रन्महाजाग्रत्तथैव च।।
जाग्रतस्वप्नस्तथास्वप्न स्वप्नजाग्रतसुषुप्तकम्।
इतिसप्तविधो मोह पुनरेव परस्परम्।।
Yogavāsıṣtha, Utpattı Prakaraṇa , 117 11-12

Jāgrta state Under this kind of knowledge the jiva mistakes illusion for reality It is known as Jāgrtaswapna

5 **Swapna** Under Mahājāgrta state if one has a feeling abou something experienced in sleep immediately on waking up, that thi is illusory and that one experienced it momentarily only, then that is called Swapna

6 **Swapna Jāgrta** In this state for a sufficient period, the sensing of the substantial body and of substantial sensual experiences of the jāgrta state is somehow not available The swapna itself assumes the state of jāgrti is experienced like mahājāgrta

7 **Suṣupti** The unconscious state of the jīva is Susupti In it, one is divested or emptied of the states mentioned above and one is saddled with such sensuous impulses as would cause misery in times to come [1]

The first two states from them are noticed with vegetation and the kingdom of animals and birds due to the negligible effect of the passions (Kaṣāyas) like attachment (rāga) and antipathy (dvesa) But all the later states or roles are marked by a progressive increase in the passions So, man being subject to the intensity of anger pride, illusion etc these states are more characteristic of the people in general The element of ignorance noticed in the first state gets lessened in the later states, but by and large also these seven states are enumerated as 'the state of ignorance' It happens so because there remains no discretion for right and wrong

II **Developed States**

Here there is greater discrimination or discretion than before and the sādhaka is more eager to realize the true nature of spirit He wants to forsake bad thoughts and to eagerly adopt those time-tested thoughts and take him closer to Ātman

In this context, those seven states are mentioned that help the Ātman in achieving awareness or enlightenment These gradually divert the sādhaka from the path of ignorance and lead from the worse to the subtle, and that ultimately delivers liberation The

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1 *Yogavaśiṣtha* 3117 24

liberation (mokṣa) and the enlightenment are in any case synonymous One who realizes the Real Truth is able to move beyond the cycle of birth and death

SEVEN GROUNDS OF YOGA-BASED KNOWLEDGE [1]

1 **Subhecchā** This is a kind of motivation in the mind of the sādhaka for knowing truth with the guidance and contacts of great seers and ancient books of learning This happens in his state of detachment from the mundane world Ignorance disappears as a consequence of this

2 **Vicārṇā** Vicārṇā is the emergence of a desire for and leaning towards good conduct To this, the study of Śāṣtras, company of seers and savants, detachment and practice of yoga contribute

3 **Tanumānsa** When subhecchā and Vicārṇā are practised it no longer remains possible for the senses to go in for pleasures and the mind's coarseness gets eroded This is what is called Tanumānasā

4 **Sattvāpat** Through the practice of all the three grounds narrated above and through the mind getting established in the spirit as a result of indifference to pleasures one arrives at sattvāpati

5 **Asansakti** In this state the light of sattvaguna stabilises the mind through the practice of the preceding four grounds and the mind's detachment from the worldly pleasures The sādhāka is enabled to go for meditation

6 **Padārtha-Bhāvanā** The sādhaka here is able to fortify his mind through the practice of the states already stated He turns away from all the external attractions and stimulus In such a state everything external appears to the sādhaka as a delusion

7 **Turyagā** Turyagā is the name given to that state in which the sādhaka, through the practice of aforesaid six grounds comes to realize oneness in diversity and when he gets undeviatingly stablied in Ātmabhāva The state is also known as Jīva unmukta

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1 *Yogavusiṣtha*, Utpatti Prakaraṇa 11-8 56

2 See *Yogavusiṣtha* 3 118 7 36 and *Yogavusiṣtha aur uske Siddhānt*, p 452

stablied in Ātmabhāva [2] The state is also known as 'Jīva unmukta' Some Buddhist scholars equate this state with 'videhmukti,' but actually there is a difference between the two

II DEVELOPMENT OF YOGA-SĀDHANĀ IN BUDDHISM

As in vedic sādhanā, the purification of mind is considered essential for yoga sādhanā in the Buddhist thought too The ground of its development progresses and strengthens good conduct through moral thought and action That indeed is the supreme goal of yogasādhanā It has been stated that the sādhaka attains the purified state through the building and development of character and in this he is aided by five means (sādhanas) i e Śraddhā, vīrya, smṛti samādhi and prajñā [1] In other words, six or seven states have been recommended or laid down for the attainment of visuddha or nirvāna states These states get progressively refined with the development of sādhanā, They are as follows

(1) Andha Pṛthaka Jñāna (2) Kalyāna Pṛthaka Jñāna
(3) Srota Āpanna (4) Skṛdāgāmi
(5) Anāgāmī and (6) Arhat [2]

By crossing these states the sādhaka is able to have sanyama (control), Karunā (compassion), and Vairājña (detachment) on the strength of his conduct Clarifying these states further, we get the following elaboration of the seven states of the mind [3]

1 **Samklescitta** This is state of ignorance or stupidity In this state one's mind is implicated in involvement antipathy attachment and affliction His thinking in this state has no orientation whatsoever towards sīla and porajñā

2 **Srota-Āpannacitta** This also is another state of being underdeveloped The sādhaka in this state succeeds only in overcoming the three illusory constructs of the mind,[4] but not all the constructs by following the paths shown by Lord Buddha and

1 *Milindpañha*, 2 1 8
2 *Majjhimnikāya* 1 1
3 *Milindapañha* 4 1 3
4 *Visuddhimārga* vol II Pariccheda 22 p 271

contemplating over the śāstras

3 **Sakṛdāgamicītta** In this state the sādhaka does with the remaining five constructs and leads to a relative unburdening of the mind

4 **Anagāmicitta** In this state the remaining five constructs of the yoga sādhanā get dissolved There is now in the mind of the sādhaka greater lightness and intensity but only comparatively with regard to the above-mentioned ten constructs By and large, however, heaviness and lack of intensity still somewhat persist

5 **Arhat citta** In this state all the āsravas and the afflictions of the yogi are permanently neutralized and he is able to cut himself from all worldly bonds after completing celebacy His mind as a result becomes extremely clean and purified These ten illusory constructs are

(1) Sakkāyadiṭṭhi	(2) Vicikicchā,
(3) Sīlabbatparamāsa	(4) Kamarāgā
(5) Paṭigha	(6) Rāparāga
(7) Arūparāga	(8) Māna
(9) Kaukṛtya, and	(10) Avidyā

6 **Pratyekabuddhacitta** In this state the sādhaka is his own master and not dependent on any ācārya or preceptor Here his mind becomes still more clean and purified He makes decisive progress in the direction of acheiveng Samyaksambodhī

Moving alone Pratyekabuddha is able to transcend all by assuming sambodhi So, it is better to call him 'Pratyekabuddha' rather than Samyaksambuddha '

7 **Samyaksaṁbuddhacitta** This is the consummation of sādhanā Here the sādhaka becomes omniscient replete with ten vratas (observances), four types of Vaiśāradyas, ten powers, and eighteen Āveṇikas He concquers the senses absolutely This is completely still state without restlessness The sādhaka now becomes omniscient one There is, however, a significant characteristic difference between him and the Prateyakabuddha He takes on himself Parinirvāṇa and initiates other sattvas to the very path that does good to whereas Prateyakabuddha does not do all this

In this context it is essential to know the Mahāyāna tenet

of Buddhist thought too As the perimeters of sādhanā, Mahāyāna tenet lays down ten states or grounds which are[1]

(1)	Pramuditā	(2)	Vimalā
(3)	Prabhākari	(4)	Arciṣmati
(5)	Sudurjayā	(6)	Abhimukhī
(7)	Dūrāngamā	(8)	Acalā
(9)	Sādhumatī and	(10)	Dharmameghā

1 **Pramuditā** The desire to achieve Buddhahood for the welfare of the world becomes the guiding force for the sādhaka in this state He then comes to be called Bodhisattva He makes up his mind for Bodhi and feels delighted It is the state of Pramuditā

(ii) **Vimalā** In this state the sādhaka sets an example before others through his conduct and this is done to dissuade them from the wrong path Here the Bodhisattva s mind is clean due to his altruistic desires

(iii) **Prabhākarī** In this state the expectation from the sādhaka is that he would observe the eight contemplations (dhyānas) and the four Brahmavihāras like Maitrī[2] (benevolence) Also there is an endeavour in this state to minimise or eliminate the sorrow of others in accordance with a premeditated pledge

(iv) **Arciṣmati** To consolidate the gunas (spiritual attainments) already acquired and to acquire more guṇas one needs this ground In the Arcismati ground the ill-practices are to be avoided and the fulfilment of Vīryapārmitā is to be strived for

(v) **Sudurjayā** It is the name given to the attainment of such a Dhyānapārmitā in which one pays special attention to increase in compassion and a clear realization of the four Āryasatyas

(vi) **Abhimukhi** In this state or ground the Bodhisattva attains Arhattva by progressing along the path of great compassion (mahākaruṇā) out of ten pārmitās the one he needs to especially cultivate is the one called Prajnā Pārmitā

(vii) **Durangamā** It is the state when all the pārmitās are

1 *Prajnu Puramitu*, Part I pp 95-100 See also *Bodhisattvabhūmi*
2 *Arthaviniyoga*, p 145 and
See *Visuddhimagga* 9 105-106

fully realized and attained

(viii) **Acala** In this state the sādhaka is liberated from worries related to body, speech and the mind He has to be aware of an enlightened way of worldly questions so that they no longer have the power to deviate from him anyhow

(ix) **Sādhumatī** The sādhumatī is the ground when the sādhaka, guided by the desire to enlighten the path of mankind at large, comes to be endowed with the power to know the ongoing activities of men through a visionary eye

(x) **Dharmameghā** The Sādhaka gets established in this ground and he achieves omniscience in this Such a sādhaka in Mahāyāna tenet is called Tathāgata

Thus Buddhism sees the development of yoga-sādhanā from the perspective of a gradual erosion of ignorance After all arriving at omniscience is possible only if one's ignorance is gone That is desirable in the pursuit of nirvāṇa

III DEVELOPMENT OF JAINA YOGA SĀDHANĀ

The foundation stone of Jaina yoga sādhanā is arriving at Samyakdarśana and its culmination is in salvation or enlightenment The development-sequence of Jaina yoga sādhanā is thus available to us under three heads

(i) Samyakdarśana (ii) Samyakjñāna
(iiv) Samyakcāritra [1]

Samyakdarśana The term 'darśana' has two meanings in Jaina Āgamas One of the meanings is seeing or the unembodied knowledge (anākāra jñāna) and the śraddhā (devotion) [2] Devotion by itself is not effective in sādhanā because that could be illusory It needs to be the right kind of devotion So Ācārya Umāswātī has equated

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1 सम्यग्दर्शन-ज्ञान-चारित्राणि मोक्षमार्गः । *Tattvārthasūtra,* 1 1
2 साकारं ज्ञानं अनाकारं दर्शनम् । *Tattvārthavārtika* p 82
3 (a) *Tattvārthasutra* 1 2
(b) *Uttarādhyayansutra,* 28 15
(c) *Sthānāngasūtravṛtti* Abhayadevasurī, Stana

Samyakdarśana with having right kind of devotion to Reality तत्वार्थश्रद्धान सम्यग्दर्शनम्।[3]

Saṁyakdarśana is perceiving all the main elements conscious as well as without consciousness in their true form and having firm faith in them in terms of their forms The samyakdarśana is preferred and tested method of developing yoga sādhanā

In *Ācārangasūtra*, a Jināgama, is stated thus 'The sādhaka with Saṁyakdṛṣṭi is not tied down to sins[1] This samyakdarśana comes to sādhaka sometimes spontaneously owing to the effect of the rites right from his birth or inter-birth and sometimes through another source i e the reading of scriptures and having the beneficial company of virtuous people or holy seers[2]

Five distinguishing features mark a sādhaka who has already attained samyakdarsana[3] These are

(i)	Sama	(ii)	Saṁvega
(iii)	Nirveda	(iv)	Anukampā
(v)	Āstikya		

(i) **Śama** Sama is the pacifying of the aroused passions

(ii) **Saṁvega** It is the emergence of an intense longing for the mokṣa

(iii) **Nirveda** The start of detachment towards worldly pleasure or to develope antipathy for them is Nirveda

(iv) **Anukampā** It is the feeling of compassion for the jīvas in pain and the desires to remove those sufferings and the making of efforts accordingly

(v) **Āstikya** Āstikya is having full faith in Ātman and the existence of world and not having a derogatory attitude towards tattvas as stated by the omniscient

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1 समन्तदसणिण करेह पाव। *Ācarangasutra*, 1 3 2

2 तन्निसर्गात् अधिगमाद्वा। *Tattvārthasūtra* 1 3

3 कृपाप्रशमसवेशनिर्वेदास्तिक्यलक्षण। गुणा भवन्तु याच्चिन्ते स स्यात् सम्यक स्वभूषित।। *Gunasthāna Kramāroh*, verse 29

4 जे आयावई लोयावई कम्मवई, किरियावई। *Ācaranga* 2 1 5

The sādhaka blessed with the quality of Āstikya Ātmavādin, Lokavādin, Karmavādin and Kriyāvādin[4] In other words he is committed to ātma, Loka, Karma and Kryā and believes in (letter and spirit) What is stated about these by the omniscient

For attaining pure Samyakdarsana it is important to drop the 25 fainting demerits[1] It is also called Samyakdṛṣṭi

Dṛṣṭi is that which leads to enlightenment with devotion inbuilt in it and in which unrighteous tendencies are on the wane and righteous tendencies dawn[2]

On the basis of *Yogdṛṣṭ*, Ācarya Haribhadrasūri has divided the evolution of yogasādhanā into eight dṛṣṭis which are

(i)	Mitrā	(ii)	Tārā
(iii)	Balā	(iv)	Dīprā
(v)	Sthirā	(vi)	Kāntā
(ii)	Prabhā, and	(Viii)	Parā[3]

The first four of these original dṛṣṭis get dissolved in Samyakdṛṣṭi In these the soul in leaning not so much towards self-development as towards worldliness In other words the jiva here is not beyond rise and fall The remaining four dṛṣṭis are incorporated in Yogadṛṣṭi In these the sādhaka's dṛṣṭi is evaluation oriented After the fifth dṛṣṭi the sādhaka is contantly on the path of progress and there is no possibility of retrogression Odyadṛṣṭi Asaddṛṣṭi and Yogadṛṣṭi are thus considered sat dṛṣtis In other

1 See *Jaina Yoga siddhānta aur sādhanā* for special information, p 106

2 सच्छ्रद्धासगतो बोधो दृष्टिरित्यभिधीयते।
असत्प्रवृत्तिव्याघातात् सत्प्रवृत्तिपदावह ।। *Yogadṛṣṭisamuccaya*, śl 17

3 मित्राताराबला दीप्रास्थिरा कान्ताप्रभा परा।
नामानि योगदृष्टीना लक्षण च निबोधता।। *Ibid*, śl 13

4 अवेद्यसवेद्यपद यस्मादासु तथोल्वणम्।
पक्षिच्छायाजलचरप्रवृत्त्याभमत परम्।। *Yogadṛṣṭi*, Śl 67

5 प्रतिपातयुताश्चाऽद्याश्चतस्रो नोत्तरास्तथा ।
सापायऽपि यतास्ता प्रतिपातेन नेतरा ।। *Ibid*, Śl 19

6 See *Yogadṛṣṭisamuccaya* Śl, 70 and explanation, p 22

words, the first four dṛṣṭis are Āvedyasamvedyapada[4] or Pratipāti [5] and the last four are Saṁvedyapada [6] or Apratipāti

How the sādhaka achieves knowledge or viśeṣatattva in these eight dṛṣṭis has been illustratively explained by the Ācāryas in the following way

(1) Tṛṇāgni (2) Kaṇḍāgni
(3) Kāṣṭhāgni (4) Dīpāgni
(5) The luminosity of Ratna,
(6) The luminosity of Nakṣatra
(7) The luminosity of the sun,
(8) The luminosity of the moon [1]

Unlike the luminosity of these different kinds of fire getting progressivly more intense and clearer, the sādhaka s realization or self-knowledge also keeps getting progressively clearer in these eight dṛṣṭis

In the context of these very drstis there is the description of the eight components of yoga like yama, niyam etc as put forward in Pātañjali's Yogadarsana as also the dissolution of eight doṣas'[2] (like kheda udvega, etc) Those eight dṛṣṭis are as

Mitra Drsti

This dṛṣṭi is marked by a relative inactivity of darśana and here one's leaning is more towards the observance of yamas like Ahimsā and of religious practices like worship of the deity [3] Though the sādhaka in this dṛṣṭi does attain knowledge he does not have clear tattvabodha because there is a thick layer of delusion and ignorance This layer keeps his darśana and knowledge subdued Even then the sādhaka bows to the omniscient from the core of

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1 तृणगोमयाकाष्ठाग्निकणदीपप्रभौपपा।
रत्नतारार्कचद्राभा क्रमेणक्ष्वादिसाणेन्निभा।।
Yogāvatāra Dwatrinsikā, 26

2 यमादियोगयुक्ताना, खेदादिपरिहारत ।
अद्वेषादिगुणस्थान क्रमेणेषा सता मता। *Yogadrstisamuccaya*, Śl 16

3 *Mitrādvitrnsitkā*, Śl 1

hıs beıng He follows observances lıke donatıng medıcıne, teachıng Śāśtra, Vaırājñā, worshıp, hearıng and recıtıng of Śāstras, and ıts studıes and contemplatıng over these Thıs state ıs called yogabīja because ın thıs state sādhaka contemplates on feelıngs lıke mādhyastha and puts together the basıc materıals for mokṣa[1]

Though thıs dṛṣṭı has been sımulated to tṛṇāgnı, the sādhaka despıte wantıng to have proper evolutıon of the soul does not succeed ın that due to ınterference from Samsakāras and karmas of prevıous bırths

Tārādṛṣṭı

In thıs the sādhka arrıves at elıgıbılty for achıevıng Samyakbodha through a thorough preparatıon related to yogābīja whıch ıs one of the basıc prıor requıred materıal for moksa He follows nıyamas (dıscıplınes) lıke sauca and stıll ıs not perturbed ın followıng hıs actıvıtıes Hıs tāttvık curıousıty becomes progressıvely more and more aroused[2] and he thus becomes the ınvestıgator of momentary truth just lıke ın Kandāgnı Due to the preceptor's benefıcıal company, the sādhaka s ımpıous tendencıes get blocked and he has no fear on account of worldly thıngs As a result he does not commıt any unjust act even unconscıously, where relıgıous matters or observances are concerned[3]

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1 (a) करोतियोगबीजानामुपादानमिह स्थित ।
अवन्ध्यमोक्षहेतूनामिति योगविदो विदु ।। *Yogadṛṣṭısamuccaya*, Śl 22

(b) जिनेषु कुशल चित्त तन्नमस्कार एव च।
प्रमाणादि च सशुद्ध योगबीजमुत्तमम् ।। *Ibıd*, Sl 23

(c) आचार्यादिष्वपि ह्येतद्विशुद्ध भावयोगिषु।
वैय्यावृत्त्य च विधिवच्छुद्धाशयविशेषत ।। *Ibıd* Sl 26

2 ताराया तु मनाक् स्पष्ट नियमश्च तथाविध ।
अनुद्वेगो हितारम्भे जिज्ञासा तत्त्वगोचरा।। *Ibıd* Śl 41

3 भय नातीव भवज कृत्यहानिर्न चोचिते।
तथाऽनाभोगतोऽप्युच्चैर्न चाप्यनुचितक्रिया।। *Ibıd*, Śl 45

4 कृत्येऽधिकेऽधिकगते जिज्ञासा लालसान्विता।
तुल्य निजे तु विफले सत्रासो द्वेषवर्जित ।। *Ibıd*, Sl 46

he is been to listen to are only about the insubstantiality of Samsāra, yet there is no falling off of respect and his equanimity towards respectable people remains unchanged[1]

If somehow, some irreverential thoughts for yogin, samyamī ascetic are already there in his mind, even then he still acts with great reverence and affection instead of irreverence or ill-will Though himself unable to meditate on subjects like the variegated nature of samsāra (its diversity) and about mokṣa, he still has full faith in the devotion to the directions and statements of the omniscient[2]

The sādhaka in this state is unable to discriminate between what is beneficial and what is not so because he does not still possess samyakjñāna So he confuses Anātmabhāva with Ātmasvarūpa Thus the sādhaka's ignorance still leads him to unrighteous actions even when the desire in him to attain the benefit of yoga is extremely strong This means that some unpropitious tendencies still persist even when the sādhka keeps himself busy with good actions

Balādṛṣṭi

Coming to Sukhāsana in this dṛṣṭi attains darśana which is as luminous and clear as kasthāgni He happens to have a special orientation towards tattvajñāna and in Yogasādhanā he does not face any agitation or perturbance[3] In this the sādhaka feels the same kind of thrill as a young man getting lost in song and dance with a young woman He does so with full attention Similarly the yogīn also comes to feel great enthusiasm and bliss when he is engaged in listening to Sāstra or worshipping the preceptor of the deity[4]

1 भवत्यस्यामविभिन्नाप्रीतियोग कथासु च।
यथाशक्त्युपचारश्च बहुमानश्च योगिषु।। *Tāradvatrnsikā*, Sl 9

2 दु खरूपो भव सर्व उच्छेदोऽस्य कुत कथम्।
चित्रा सता प्रवृत्तिश्च सा शेषा ज्ञायते कथम्।। *Yogadrstisamuccaya* Sl 47

3 सुखासनसमायुक्त बलाया दर्शन दृढ।
परा च तत्त्वशुश्रूषा न क्षेपो योगगोचर।। *Ibid*, Sl 49

4 कान्तकान्तासमेतस्य दिव्यगेयश्रुता तथा।
यूना भवति शुश्रूषा तथा स्या तत्त्वगोचरा।। *Ibid* Sl 52

As compared to the first two dṛṣṭis, the stability of the sādhaka's mind in this dṛṣṭi is remarkable The reason for this is that the practiee of the observance of good conduct gives a single unified direction to the sādhaka's tendencies and this gives him stability even in terms of tattvacarcā So much so that with the help of different āsanas, he is able to perform all actions related to conduct development with equanimity This reduces his hankering for outward substances [1] He becomes fully immersed in religious activities Whether gets or does not get an opportunity for tattvacarcā, his mental orientation comes to be so purified and pious that simply by desiring it his karma starts declining [2] and Samatābhāva developes due to auspicious results. Consequently he does not have a perverse kind of slinging even to his dear objects [3] Whatever he gets for subsistence and in which ever manner, he feels satisfied with Thus the sādhaka's tendencies come to be pacified in this dṛṣṭi and the mind gets stabilised through joy-giving āsanas There is the emergence of Samatābhāva and that results in great self-purity

Dīprādṛṣṭi

This dṛṣṭi is a combination of prāṇayāma and tattvaśravaṇa and is at the same time free from five Bhāvabodha The doṣa to which it is vulnerable is Utthāna which is to say there is hardly any peace of mind [4] The sādhaka's faith in this dṛṣṭi does have firmness and stability but that is more like the light of a lamp which gets extinguished when there is a strong gust of wind In this dṛṣṭi also the sādhaka's devotion disappears when delusion comes strongly on the scene In yogic undertakings this dṛṣṭi helps the sādhaka to achieve mental and physical stability It is like prāṇāyāma which not only fortifies the body but purifies the mind also along with the nervous system Similarly in this drsti though

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1 Asādhurṣṇātvarayorabhābvatvat sthiram sukham cāsanamāvisasti *Adhyātmatattvāloka*, 89

2 श्रुताभावेऽपि भावेस्या शुभभावप्रवृत्तित ।
फल कर्मक्षयाख्य स्यात् परबोधनिबन्धनम्।। *Yogadṛṣṭisamuccaya*, Sl 54

3 परिष्कारगत प्रायो विधातोऽपि न विद्यते।
अविधातश्च सावद्यपरिहारान्महोदय ।। *Ibid*, Śl 56

4 प्राणायावमती दीप्रा न योगोत्थानवत्यलम्।
तत्त्वश्रवणसयुक्ता सूक्ष्मबोधविवर्जिता।। *Ibid* Śl 57

there is a sense of belonging to outer passions like parigraha (recaka prāṇāyāma, yet one's discriminatory power increases as in Pūraka prāṇāyāma and knowledge becomes focussed as in Kumbhaka Prāṇayāma It has also been called Bhāva Prāṇayāma[1] The sādhaka mastering this prefers dharma ar sādahanā to even his life He has no hesitation in laying down his life for dharma[2] In other words the sādhaka's religious faith comes to be greatly consolidated in this dṛṣṭi

The sādhaka in this dṛṣṭi does not get perfection despite of his success with conduct development He has a good sense of the mutability of worldly things So he gives them up and is eager to go to preceptor and the sages but due to the intensity of delusion he is unable to perform Karmas Neither is he able to achieve full samyakdarsana So, this is a dṛṣṭi of delusion[3]

These are also called Oaghadṛṣṭi' because in these four dṛṣṭis the sādhaka is unable to obtain samyakjnāna Even if tattvajñāna comes to him it remains unclear[4]

Due to such density of delusion the jīvas with these dṛṣṭis are called Avedya-samvedvapada[5] Ignorance in these instances leads jīvas to many unrighteous actions and sufferings result The other name given to it is Bhavābhinandi The jīva here remains caught in the mire of this illusory samsāra There is fear and the desire to help others is not here The jīva fails to bring his basic task to fruition[6]

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1 रेचनाद्बाध्यभावनामन्तर्भावस्य पूरणात्।
कुभनान्निश्चिताथस्य प्राणायामश्च भावत ।। *Turudvatrinsika* Sl 19

2 प्राणेभ्योऽपि गुरुधर्म सत्यामस्यामसशयम।
प्राणास्त्यजति धर्मार्थ न धर्म प्राणसकटे।। *Yogadrstisamuccava* Sl 58

3 मिथ्यात्वमस्मिश्च दृशा चतुष्केऽवतिष्ठते प्रथ्यविदारणेन।
Adhyatmatattvaloka 108

4 नेतद्वतोऽय तत्त्वे कदाचिदुपजायते।। *Yogadrstisamuccaya* Sl 68

5 *Adhyatmatattvaloka* Sl 109

6 क्षुद्रोलाभरतिदीनो मत्सरी भयवान शठ ।
अज्ञो भवाभिनन्दीस्यान्निष्फलारम्भसगत ।।
Yogadrstisamuccaya Sl 76

Briefly, then, though these four dṛṣṭis are essentially those of delusion, yet the hold of delusion can even be relaxed through the sādhaka's systematic observance of yama niyama etc and other such religious undertakings The sādhaka developes righteous conduct by staying quiet civilized, humble and mild and proceeds decisively on the path of yogasādhadnā [1]

Sthiradṛṣṭi

In this Dṛṣṭi, there is Apratipāti samyakdarśana There is an upward trend in the sādhaka's meditation, the moment he attains this state The sādhanā of pratyāhāra is consummated in this state The sādhaka gets indifferent to personal pleasures and identifies the mind with swarūpākāra All the sādhaka's activities are unambiguous blameless and informed by sāksmabodha [2]

The delusory knot of the sādhaka gets penetrated in this state So his mental state gets balanced and he considers worldly pleasures transitory Freed from he focuses his energies on the development of good conduct considers only Ātman worth cultivating [3] The state is compared to the luminosity of a gem where there is light peace, stability and gentleness

Kāntādṛṣṭi

Here the sādhaka has samyakdarsana in an unimpaired form Just as a kāntā (a pativratā woman) keeps her husband in mind all the time even when performing household chores, similarly the sādhaka who has kāntādṛṣṭi always stays immersed in self-experiencing even when performing other tasks His mind is overflowing with good thoughts and with the desire to help others All the mind's setbacks are thus compensated for [4] The sādhaka's determination comes to be fortified even further The knot with the previous dṛṣṭis is undone and good conduct developes on an unprecedented scale Tendency towards passions is stilled and all

1 शान्तो विनीतश्च मृदुप्रकृत्या भद्रस्तथा योग्यचारित्रशाली।
मिथ्यादृगप्युच्यत एव सूत्रे विमुक्तिपात्रस्तुतधार्मिकत्व ।।
Adhyatmatattvāloka 120

2 स्थिराया दर्शन नित्य प्रत्याहारयदेव च।
कृत्यमभ्रान्तमनर्थ सूक्ष्मबोधसमन्वितम्।। *Yogadṛṣṭisamuccaya* Śl 154

3 एव विवेकिनो धीरा प्रत्याहारपरास्तथा।
धर्मबोधापरित्याग्र यत्नवन्तश्च तत्त्वत ।। *Ibid*, 158

4 कान्तायमेतन्येषा प्रीतये धारणा परा।
अतोऽत्र नान्यमुन्नित्य मीमासाऽस्ति हितोदया।। *Ibid*, Sl 162

his actions are informed by Ahimsa The increase in tolerance makes the sādhaka forgiving and he becomes endeared to all [1] He becomes peaceful, stable and ever luminous and the analogy is with the luminosity of the planets

Prabhādṛṣṭi

In this dṛṣṭi the component of yoga whose sādhanā is performed by the sādhaka is the contemplation (dhyāna) the seventh component of yoga This gives edge and concentration to his mind The body becomes healthy and comes to have a glow Qualities like pratipāti and śama take root in him [2] In such a state there is the feeling of samatā and Asamgānusthāna towards beings and that takes him on the path of mokṣa with accelerated progress Here the sādhaka makes progress towards supreme vītarāga That is why this state is also termed Prasāntavāhitā Visambhāgaparikṣtva Sivavārtma and dhruvāddhvā[4] The analogy is with the light of the sun as there is great clarity and intensity

Parādṛṣṭi

The Sādhaka in this dṛṣṭi is uttīrnsayī alert in Ātmapravṛttis and freed of all involvement in the samādhiniṣtha [5] Actually this is the final and the most desirable state Here there is a vis-a-vis realization of the Supreme Tattva The last component of yoga as stated in the *Pātañjal Yogadarśana* is Asamprajñāta samādhi and that comes to fruition in this state

The sādhaka is freed from all desires The desire to attain

1 अस्या तु धर्ममहात्म्यात्समाचारविशुद्धित ।
प्रियो भवति भूताना धर्मैकाग्रमनास्तथा ।। *Ibid* Sl 163

2 ध्यानप्रिया प्रभावेन नास्या रुगत एव हि।
तत्त्वप्रतिपत्तियुता विशेषेण शमान्विता ।। *Ibid*, Śl 170

3 सत्प्रवृत्तिपद चेहाऽसगानुष्ठानसज्ञितम् ।
महापथप्रयाण यदनागमिपदावहम् ।। *Ibid*, Śl 175

4 प्रशातबाहितासज्ञ विसभागपरिक्षय ।
शिववर्त्मध्रुवाध्वेति योगिभिर्गीयते ह्द ।। *Ibid*, 176

5 समाधिनिष्ठा तु परा, तदासगविवर्जिता।
सात्मीकृतप्रवृत्तिश्च तदुत्तीर्णाशयेति च ।। *Ibid*, Sl 178 Also see तदेवार्थमात्रनिर्भास स्वरूपशून्यमिवसमाधि । *Patañjalayogadarśana*, 3 3

even mokṣa is transcended by him because he comes to realize that all desires are the root of passions Prevented thus from unrighteous action and excesses of all kinds the sādhaka now is able to strive for self-development through ksapaka or upasama srenī [1] From the second stage of the eighth guṇasthana (ladder of spiritual journey) the yogīn progresses to the kṣapaka class and achieves knowledge or realization by obliterating the four harmful karmas [2]

In this way he is transformed from a sādhaka into the omniscient and the omnipresent [3] In this sequence he attains the yoga called yogasanyāsa that itself leads him to the sailesī state and thence forth to nirvāṇa

These eight dṛṣṭis incorporate in themselves the Āṣṭānga yoga as described in *Pātañjālyogadarśana* At the same time the knowledge and the samyakcāritra stated by Ācārya Umāswāti also get exhausted within this

Here it is important to mention that between this classification offered by Ācārya Haribhadrasūri and the fourteen guṇasthānas described in Jaina Āgamas there is no difference The first four dṛṣṭis coincide with the first guṇasthāna, the fifth and the sixth dṛṣṭis with the fifth and sixth guṇasthānas and the seventh and the eighth with the seventh and eighth gunasthanas The remaining guṇasthānas (from 9th to the14th) get incorporated in the eight dṛṣṭis

In the same way, the five grounds of development of yoga-sādhanā that are mentioned in the *Yogabindu* also get absorbed in these guṇasthānas or these eight dṛṣṭis The five grounds described in the *Yogabindu* are as follows [4]

(i) Adhyātma (ii) Bhāvanā

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1 निराचारपदोह्यस्यामतिचारविवर्जित । आरूढारोहणाभावगतितत्त्वस्य चेष्टितम्।। *Yogadṛṣṭisamuccaya*, Śl 179

2 द्वितीयाऽपूर्वकरणे मुख्योऽयमुपजायते।
केवलधीस्ततश्चास्य नि सपत्नासदोदया।। *Ibid* Śl 182

3 क्षीणदोषोऽथ सर्वत्र, सर्वलब्धिफलान्वित ।
पर परार्थ सम्पाद्य ततो योगान्तमश्नुते।। *Ibid*, Sl 185

4 अध्यात्म भावना ध्यान समता वृत्तिसक्षय ।
मोक्षेण योजनाद् योग एष श्रेष्ठो यथोत्तरम्।। *Yogaviṃśikā* Sl 31

(iii) Dhyāna (iv) Samatā
(v) Vṛttisamkṣaya

The detailed description shall be given later

b Who Qualifies for Yoga

Before discussing who qualifies for yoga, Ācarya Haribhadrasūri has talked at length about the yogin The yogin according to him is one who moves to the best of his abilities towards the city that is his desired target He is also called Iṣṭapura-pāthika One who starts progress on the path of yoga-sādhanā to the best of one's abilities still qualifies as a yogin even if he has not fully internalized yoga in the shape of fully achieved qualities like Guru vinaya etc [1]

Types of Yogis

Ācarya Haribhadrasūri mentions four types of yogis

(1) Kulayogin (2) Gotrayogin
(3) Pravṛttacākra yogin and (4) Niṣpanna yogin

1 Kulayogin

The yogis who are born in a yogin family are by nature yogadharmi and follow the path of yoga They have no ill-will for anyone The diety Guru and dharma are instinctively dear to them They are kind humble intelligent and have control over their senses [4]

2 Gotra Yogin

Gotra yogis are those yogis who are born in the land of India under the Āryakṣetra [5] This so because means and motivations of

1 अद्वेण ग्च्छन्तो समय सत्तीए इट्ठपुरपहिओ।
जह तह गुरुविणयाइसू पयटठओ एत्थ जोगित्ति।। *Yogaśāstra* Gāthā 7

2 कुलादियोगभेदेन चतुर्धा योगिनो सत।
अत परोपकारोऽपि लोशतो न विरुध्यते।। *Yogadṛṣṭisamuccaya* Śl 208

3 ये योगिना कुले जातास्तद्धर्मानुगताश्च ये।
कुलयोगिन उच्यन्ते गोत्रवन्तोऽपि नापरे।। *Ibid* Śl 210

4 सर्वत्राऽद्वेषिणश्चैते गुरूदेवद्विजप्रिया।
दयालवो विनीताश्च बोधवन्तो यतेन्द्रिया। *Ibid* Śl 211

5 See Jaina Yoga Kā *Ālocānātmaka Addhyayan* p 71

favouring yogasādhanā are always within easy reach It is different matter that the glory of the land and the easy availability of means do not by themselves suffice for attaining the sīddhi of yogasādhanā It, in fact depends on the sādhaka s own dignity, suitability and deserving nature A Gotra yogin does not possess such suitability and deserving nature Even when the means are within easy reach, he does not follow yama, niyama Here his leanings become worldliness-oriented So such a person cannot be taken as qualifying for yoga

3 Pravṛttacakra yogin

When one uses a stick in a calculated way to give motion to a wheel this can be done by touching the stick properly at any given point The same applies to yoga Wherever the yogacakra touche inclination towards yoga starts The people thus touched are called pravṛttacakra yogis [1]

Two of the four divisions of Yama Icchāyama and Pravṛtti yama–are already mastered by such yogis and they are constantly endeavouring to master sthirayama and siddhiyama The pravṛttacakra yogin is equipped with eight guṇas [3] These gaṇas (qualities) are

(i) **Śuśrūṣā** The intense desire to hear talk of sad-tattva is susrūsā

(ii) **Śravaṇa** Sravana is the name given to attentively listening to vītarāgavāṇi at the same time contemplating and probing its meaning

(iii) **Grahaṇa** Grahaṇa is internalizing what one hears

(iv) **Dhārṇa** Dhāraṇa is getting stabilized with the acquired saṃskāras in the mind

(v) **Vijñāna** Here Vijñāna means a special kind of knowl-

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1 प्रवृत्तचक्रास्तु पुनर्यमद्वयसमाश्रया ।
शेषद्वयार्थिनोऽत्यन्त शुश्रूषाविगुणान्विता ।। *Ibid* Śl, 212

2 यमाश्चतुर्विधा इच्छाप्रवृत्ति स्थैर्यसिद्धय ।
Yogabheda Dvātriṃśika Śl 25

3 *Yogadṛṣṭisamuccaya*, a Sanskrit commentary on Sl 212

(iii) Grahaṇa Grahaṇa is internalizing what one hears

(iv) Dhārṇa Dhāraṇa is getting stabilized with the acquired samskāras in the mind

(v) Vijñāna Here Vijñāna means a special kind of knowledge i e consolidating the awareness already acquired

(vi) Īhā It is thinking, contemplating, consulting and removing of doubts

(vii) Apoha After argument and counter-argument there follows a resolution of bādha Amsaka It is called Apoha

(viii) Tattvabhimveśa It is the settling of tattva in one's inner being

A yogin has three Avancakas

(i) Yogavancaka (ii) Kryāvancaka
(iii) Phalāvancaka

A Pravṛtticakra yogin is able to achieve all the three What results from there is invincible and that is called the third phalāvancakra [1]

A pravṛtticakra yogin first embraces Yogavancakra then the other two Avancakras also come to him

For the sake of ātman s improvement and progress the pravṛtticakra yogin observes yama and niyamas and keeps clearing the hurdles one by one created by attachment and dveṣa

4 Niṣpanna Yogin

One whose yoga has been consummated or completed is Niṣpanna yogin Such a yogin is very close to siddhi and hence does not need all the trappings of religion His leaning comes to

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1 क्रियायोगफलारव्य यत् श्रूयतेऽवचक्रत्रयम्।
साधुनाश्रित्य परममिषुलक्ष्यप्रियोपमम्।। *Yogadṛṣṭisamuccaya* Sl 34

2 आद्यावच्चकयोगाप्त्या तदन्यद्वयलाभिन ।
एतोऽधिकारिणो योगप्रयोगस्येति तद्विद ।। *Ibid* Śl 213

be spontaneously or instinctively religious

A person is considered qualified for yoga when he is firmly on the path of following cāritra is free from the intensity of the śuklapaksa-based-tempting karma which in there is the last pudgal parāvarta, and has broken the shackles of the Karma complex which leads to attachment [1]

Types of yogādhikāris According to *Yogabindu* the sādhakas who qualify for yoga are of two types (i) Acarmāvartri (ii) Carmāvartin

(i) Acarmāvartin

This kind of sādhaka is under the strong influence of feelings like involvement So his leanings are blatantly worldly He is without discrimination and has an orientation and opposite to spiritual thoughts and actions [2] Due to the temptation of and involvement in worldly materials being strong, Jīva is also called Bnavābhinandī Though such an carmāvartin or Bhavābhinandī Jīva does observe religious Vratas and niyamas all this lacks sraddhā (devotion) All that he does (whether it is saddharma or worldly actions) is done by himself only for the sake of fame and prestige From this point of view the name Lokapanikti kṛtādara is also given to him [3]

A person with such tendencies is never in a stable state and he is involved in āhāra, fear maithuna and parigraha that leads to sorrow and he is always perturbed He is always busy also maligning and harming others Such a person has a kinds nature and is fearful, jealous and foolish He does not help others and

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1 (क)चरमे पुद्गलावर्ते यतो य शुक्लपाक्षिक ।
भिन्नग्रन्थिश्चरित्री च तस्यैवैतदुदाहृतम्।। *Yogabindu*, Sl 72
(ख)अहिगारी पुण एत्थ विण्णेओ अपुणबधाइ त्ति।
तह तह नियत्तमयई-अहिगारोऽणेममेओ त्ति। *Yogaśataka* Gatha9

2 प्रदीर्घमवसद्भावान्मालिन्यातिशयात् तथा।
अतत्त्वाभिनिवेशाच्च नान्येष्वन्यस्य जातुचित्।। *Yogabindu*, Sl 73

3 भवाभिनन्दी प्रायस्त्रिसज्ञा एव दु खिता ।
केचित् धर्मवृत्तोऽपि स्युर्लोकभक्तिकृतादरा ।। *Ibid*, Śl 76 & 88

4 क्षुद्रो लाभरतिर्दीनो मत्सरी भयवान् शठ ।
अज्ञो भवाभिनन्दी स्यान्निस्फलाम्यसगत ।। *Ibid*, Śl 87

is caught in māyā[4] Sādhakas with such a nature cannot become yogis because even when they follow yama and niyama they lack the purity of the inner being Those persons also cannot qualify for yoga who take to yogasādhanā mainly for the sake of worldly prestige or worldly ostentation

(ii) Carmāvartin

Actually this is where yoga sādhanā begins[1] Carma and Āvarta make Carmāvartā Carma means ultimate or final and āvarta means whirlpool, wheel bank or Āvarta of pudgals Thus the sādhaka established in the whirlpool comes to be called carmāvartin

In this the sādhaka is by nature sweet pure and purified The minimum of attachment is there but the layer surrounding him is not thick Delusion is also quite dim and faint He is of sukla-paksa and has had his Granthibheda[3] His leaning in samskāra and involvement therein is extremely limited[4] When the sādhaka performs same religious rituals and observances after having fully purified himself intrinsically then the Jaina tradition calls even that as yoga

Progressing on the path of spiritual sublimation, the carmāvartin sādhaka achieves samatā He has neither attachment nor antipathy irrespective of loved and not-loved beautiful or not-beautiful All the temptations and delusions come to be eliminated in this case

The question of who qualifies for yoga has received consideration also from Pātañjali whose theory about knowledge of yoga is extremely subtle According to him those who quality for yoga one of two kinds Bhavapratyaya yogādhikārī and Upāyapratyaya

1 See *Yogasataka* Appendix p 19

2 नवनीताविकल्पस्तच्चरमावर्त इष्यते।
अत्रैवविमलो भावो गोपेन्द्रोऽपि यदम्यद्यात् *Yogalaksdva*, Sl 18

3 चरमे पुद्गलावर्ने यतो य शुक्लपाक्षिक।
भिन्नग्रन्थिश्चरित्री च तस्यैवेतदुदाहृतम्।। *Yogabindu* Sl 72

4 चरमावर्तिनो जन्ता सिद्धेरासन्नता ध्रुवम्।
भूयासोऽमी व्यतिक्रान्तास्तेष्वेको बिन्दुरम्बुद्धौ।।
Muktyadvesapradhānya Dvātrinsikā Sl 38

5 See *Yogalaksana Dvātrinsikā*, Sl 22

6 भवप्रत्ययो विदेशप्रकृतिलयानाम्। *Patanjalyogasūtra* 1 19

7 See *Pātañjalyogasūtra ka Addhyayana* p 148

yogādhikāri[6] He has further divided Bhavapratyaya into two kinds (1) Videya (2) Prakṛtilaya According to Bhojavṛttikāra, the name videya vogin is given to those yogis who enter the Vitarka-based and Vicāra-based states and equate with mokṣa the extreme bliss that they find there[7]

On the other hand the sādhakas who prefer Asmitā-based samādhi and equate Ātmā with the Asmitavṛtti thus aroused in the mind and hence consider themselves blessed are prakṛtilaya yogis[1] Yogis of both these kinds do achieve identification with the five mahābhūtās sense and five subtle elements through Vitarka based and Vicāra-based samādhi and hence forsake Ātmadhyāsa with body but they are unable to attain moksa because they are still deprived of authentic self realization That the emergence of bliss is by itself not moksa is implied in the following observation for Sāmkhya philosophy नानन्दाभिव्यक्तिर्युक्ति विधर्मत्वात।[2] This is so because being identified with cause alone does not bring about moksa That is just like a dip in water

Just as a diver has to come out of water sooner or later because it is not possible for him to remain in water for ever in the same way Prakṛtilayas also have to assume the body in order to attain tattvajñāna after having enjoyed bliss for a limited period[4]

Clarifying the idea of Bhavapratyaya it has been stated that Bhava is birth and pratyaya is coming face to face or getting identified with Bhavapratyaya thus amounts to knowledge got at birth In the context of yoga that will become eligibility or knowledge got at birth In the context of Bhavapratyaya the meaning would be being equipped with the right qualifications for Asamprajñāta Samādhi right from the time of birth[5]

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1 *Bhattācārya, Pātañjal yogasūtra para Bhojavṛthi*, p 29

2 *Sāmkhyasūtra*, 5 74

3 न कारणलयात् कृतकृत्यता मग्नवदुत्थानात्। *Sāmkhyasūtra*, 3 54

4 यथा प्रकृतिलया साधिकारेचेतसि प्रकृतिलीने कैवल्यपदमिव अनुभवन्ति यावन्नपुनरावर्ततेऽधिकारवशाच्चित्तम्। *Pātañjalayogasūtrān Bhāṣya*, p 60

5 *Pātañjalyoga Eka Addhyayam* p 149

period of time[1] Videhas and prakrtilayas are equipped right from birth with qualifications for achieving Asamprajñāta samādhi because their involvement with the world has a fixed duration and no more

Upapratyaya yogis are different They attain their Asamprajñāta samādhi gradually and through endeavours like sraddhā Vīrya smṛti, samādhi and prajñā[2] Both Bhoja and Vyasa take sraddhā to be the joy of the mind They equate smrti with retaining knowledge coming out of experience and samādhi with samāhita Discrimination regarding knowable matter is prajnā The sequence they envisaged by them for attaining Asamprajñāta samādhi is from śraddhā to virya from vīrya to smṛti from smṛti to samādhi from samādhi to knowledge of reality, from knowledge of reality to paravairājña and from paravairājña to Asamprajñāta Samādhi[3]

On the basis of intensity or lack of intensity with regard to the methods stated above Sūtrakāra Pātañjali has put forward three categories[4] of Adhikāris

(i) Mṛdupāya (ii) Madhyopāya, and
(iii) Adhimātropāya

They are further divided into sub-categories on the basis of intensity or lack of intensity of impulses The nine categories thus arrived at are[5]

(i) Mṛdupāya Mṛdusamvega
(ii) Mṛdupāya Madhyasamvega
(iii) Mṛdupāya Tīvrasamvega
(iv) Madhyopāya Mṛdusamvega
(v) Madhyopāya Madhyasamvega
(vi) Madhyopādhya Tīvrasamvege
(vii) Adhimatropāva Mṛdusamvega
(viii) Adhimatropāya Madhyasamvega and

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1 *Pātañjalyogasūtra*, 1 19 Vyāsa Bhaṣya on it

2 *Pātañjala Darsana Prakāsha* 1 19 A Pravacana

3 श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्। *Pātañjalayogasūtra* 1 20

4 *Pātañjalayogasūrta* 1 20 Bhojavṛtti on it

5 मृदुमध्याधिमात्रत्वात्ततोऽपि विशेष। *Pātañjalayogasūtra*, 1 22
Ibid 1 22 Bhojavṛtti

(ıx) Adhımatropāya Tıvrāsamvega

Bhoja has taken samvega to mean actıon causıng samsāra of a consolıdated kınd[1] Because resıstance to the tendencıes of the mınd ıs achıeved on the strength of both practıce and vaırājña, ıt ıs not out of place to establısh same kınd of equıvalence between vaırājña and Samvega[2]

Upāyas are related to Abhyāsa or actıon-orıented sādhanā Accordıngly when one equates samvega and Vaırājña then there ıs need for a classıficatıon based on presence or lack of ıntensıty (even as samvega and vaırājña relate to means of arrıvıng at yogaphala) Though dıvıdıng sādhakas on one kınd of consıderatıon gıves us nıne categorıes, yet the maın categorıes are three only ıf we go by the dıvısıon made by sūtras These three are Mṛdupāya Madhyopāya and Adhımātropāya

These very three kınds of Adhıkārīs have been categorısed by commentators and ınterpreters as Arusaksa (slow yunjān a (madhvama) and yogārūdha (uttama) respectıvely Thus Mṛdupāya ıs also called Mandādhıkrī or ārurukṣa Madhyopāya ıs called Madhyamādhıkānī or yunjāna and Adhımātropāya ıs called Uttamādhıkārī or yogārūdha

Outlınıng the yoga of each of these three kınds of Adhīkārıs Sūtrakāra has ındıcated that for uttamādhıkārī the desıred yoga ıs Abhyāsa ın prathamapāda vaırājña and Īsvara Praṇıdhānā For Madhyamādhıkārī ıt ıs kryā-yoga and for mandādhıkānī ıt ıs Astānga-yoga, Bhāvagaṇeṣa has also approved of thıs[4]

Though Bhoja and Vyāsa have ıdentıfied samāhıta cıtta for Uttamādhıkārī and vyutthıcıtta for madhyamādhıkārı and mandādhīkārī then stance ıs not dıfferent from

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1 सवेग क्रियाहेतु दृढतर सस्कार । *Ibıd*, 1 21

2 सवेग वैराग्यम्। *Tattvavaısāradī*, 2,21

3 योगाधिकारिणास्त्रिविधा मन्दमध्यमोत्तमा क्रमेणारूरूक्षुयुजान योगारूढरूप। । *Pātañjalayogasūtra* and *Bhāvagaṇesa vṛttı* on ıt, 2 1

4 *Ibıd*

this Vijñanbhikṣu in the *Yogavārtika* has more clearly explained the provisions of Kriyāyoga and Aṣṭāngayoga for the manda and Madhyama adhikāris respectively

Grounds of Yoga Though from the spiritual point of view the seminal ideas of yoga are available even in ancient Jaina Āgamas the credit for progressively organizing them and thus establishing Jaina yoga as separate entity goes originally to Āacārya Haribhadrasūri only

Ācharya Suri has presented the complete and systematic study of Jaina yoga in his four major works He has outlined five grounds of Jaina yoga[3] which are

(1) Adhyātma (2) Bhāvanā (3) Dhyāna
(4) Samatā and (5) Vrttisamkshaya

Both the samprajñāta and asamprajñāta samādhis described in the *Yogasutra* of Patanjali get incorporated in it

(1) Adhyātma Yoga

Jaina Āgamas[4] time and again exhort the soul desiring mokṣa to become Adhyātma yogin The reason for this is that the practice of Adhyātma yoga is extremely desirable for the development of charactar That is why the Ācārya has laid down the instruction

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1 *Pātanjalayoga Eka Addhyayana* p 150

2 पूर्वपादे ह्युत्तमाधिकारिणाम् अभ्यासवराग्ये एव योगयो साधनमुक्तम् ततश्च मन्दाधिकारिणाम तप स्वाध्यायेश्वरप्रणिधानान्यपि केवलानि सानान्येतत्पादस्यादावुक्तानि। अत पर मन्दारिणाम् यमादीन्यपि योगसाधनानि वक्तव्यानि ज्ञानसाधनप्रसगनेन। *Yogavārtika* 2 28

3 अध्यात्म भावना ध्यान समता वृत्तिसक्षय।
मोक्षेण योजनाद्योग एष श्रेष्ठो यथोत्तरम्।। *Yogabindu* Sl 31

4 (a) अज्झप्पजोगसुद्धादाण उवदिट्टिए ठिअप्पा। *Sūtrakrtanga* 1 16 3

(b) अज्झप्प ज्झाणजुत्ते (अध्यात्मध्यानयुक्त) This aphorism has been explained in the following way in *Prasnavyakarana*

3 *Samvaradvāra*

अध्यात्मनि आत्मानमधिकृत्य आत्मालबन ध्यान चित्तनिरोध तेन युक्त।
Ibid

for the mumukṣu sādhaka to observe Adhyātma yoga foremost

While defining the very purport of Adhyātma yoga the Ācarya has remarked "The maintenance of good conduct accompanied by aṇuvrata and mahāvrata and the meditation of tattva simultaneously with the feeling of friendliness is known Adhyātam yoga[1] 'Adhyātma is constituted of with the combining of the works Adhi' and 'Ātmā which implies that the Ātmā (soul) should be kept intact with the soul It further implies that the soul that moves within itself is Adhyātma Adhyātma also happens through a variety of activities related to that[2]

The following adjectives prescribed for describing the meditation of tattva in adhyātma yoga stand very important

(i) Aucitva
(ii) Vṛttasamavetattva
(iii) Āgamānusārittva and
(iv) Friendliness etc

An elaboration and study of them makes Adhyātma very clear

(a) Ancityad

The commentator explains-औचित्याद् 'उचित प्रवृत्तिरूपात् e g the Adhyātma is testified by practice of good conducts as specified by the shāstras

(b) Vṛttayuktasya

The commentator writes वृत्तयुक्तस्याणुव्रतमहाव्रतसमन्वितस्य, eg the Adhyātma get testified by observance of the aṇuvrata and mahāvrata etc

(C) VacanāttattvacĪntanam

The commentator writer – वचनाज्जिनप्रणीतात् तत्त्वचिन्तन जीवादिपदार्थसार्थपर्यालोचनम् e g, The Adhyātma is testified by

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1 औचित्याद् वृत्त्युक्तस्य वचनात्तत्त्वचिन्तनम् ।
मैत्र्यादिसारमत्यन्तमध्यात्म तद्विदो विदु ।। *Yogabindu* Śl 358

2 एव विचित्रमध्यात्ममेतदन्वर्थयोगत ।
आत्मन्यधीतिसवृत्तेर्ज्ञेयमध्यात्मचिन्तकै ।। *Ibid* Śl 404
and see its Sanskrit commentary

meditating upon the tattvas (elements) like jīva, Ajīva, virtue, sin, Āsrava, Samvara, nirjarā bandha and moksa etc created by the Lord Jina

(d) Mantrādisāram

The commentator says – मैत्रीप्रमोदकरुणा माध्यस्थप्रधानै सत्त्वादिषु अत्यन्तमीव किमित्याह अध्यात्म-योग-विशेषम्' e g , The Adhyātma gets testified by meditation and observance of friendliness with all the creatures of the world[1]

Ācārya Hemchandra is of the view that the conception of these emotions produces a sort of chemical which further testifies the contemplation[2] Ācārya Mahāsvāti has quotated these emotions in his *Tattvārthasūtra* understanding them as essential for the mahāvratas like non-violence etc[3] Ācārya Patañjali has also mentioned the four emotions which are instrumental in making the mind cheerful[4]

Thus it becomes clear from the above analysis that the emotions like friendliness etc are essential for the Adhyātma which has prompted Ācārya Haribhadrasūri to place them in the yoga These are also called spiritual emotions and they are further reinterpreted hereunder *Maitrī Bhāvanā* The *Āvasyakasūtra* amongst the Jaina Āgamas is very important one The Jaina Śramaṇa as well as śramaṇī recite and study these sūtras in the daily morning and evening It is written therein

मित्ती मे सव्वभूएसु वेर मज्झण केणइ'[5] e g , I am in friendliness with all the creatures of the world having one sense organs to five senses I don t nurture any enemity with anybody This is of course a sublime instance of friendliness What 'Maitrī' implies

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1 See *Yogabindu*, śl 358 and Sanskrit commentary on it, p 249

2 मैत्रीप्रमोदकारुण्यमाध्यस्थानि नियोजयेत्।
धर्म ध्यानमुपस्कर्तुं तद्धि तस्य रसायनम्।। *Yogaśāstra*, 4 11

3 मैत्रीप्रमोदकारुण्यमाध्यस्थानि सत्त्वगुणाधिकक्लिश्यमानाऽविनयेषु।
Tattvārthasūtra, 7 6

4 मैत्रीकरुणामुदितोपेक्षाणा सुख दु ख
पुण्यापुण्यविषयाणा भावनातश्चित्तप्रसादनम्।। *Pātañjalayogasūtra*, 4 117

5 See *Āvaśyakasūtra* Āvaśyaka 4

is to creat the feeling of oneness with others and not to desire for causing pain to others[1] 'I am related with all the creatures of this world and all of them have done some or other good to me So, all of them are my family members and well-wishers This kind of contemplation is called maitrī (friendliness)[2]

Ācārya Śubhachandra says, "All the creatures of the world should live happily untouched of pain sufferings and disasters They must not nurture any animosity with one another Do not commit sins and never defeat anybody This is the feeling for friendliness[3]

Thus it can be inferred from these facts that Maitrī (friendliness) Bhāvanā is, e g the thinking of the well-being of all the creatures wish for the good and progress of life, and desire for the sattva to be free from all the sins or miseries

The *Yajurveda* focusses on the inspiration derived from the determination for friendship ALL the creatures should look at me as a friend I shall also look at others with eyes of friendship as well We all look at one another as friends

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समक्षिन्ताम्। मित्रस्याह चक्षुषा सर्वाणि भूतानि समी। मित्रस्य चक्षुषा समीक्षा महे।[4]

Such feelings of friendliness remove the indifference in the heart of the sādhaka and amity prevails there The sādhaka who perceives the entire world as equal his Bhedabuddhi gets lost, and he does neither good nor bad to anybody[5]

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1 परेषा दु खामुपत्त्यभिलाषा मैत्री। *Sarvārthasiddhi* 7 11

2 सर्वे पितृमातृपितृव्यमातृपुन्नाड्गजा स्त्रीभगिनीस्तुषात्वम्।
जीवाप्रपन्नाबहुशस्तदेतत् कुटुम्बमेवेति परो न कश्चित्।।
Bhāvanāyoga Eka viślesaṇa, p 360

3 जीवन्तु जन्तव सर्वे क्लेशव्यसनवर्जिता।
प्राप्नुवन्ति सुख त्यक्त्वा वैर पाप पराभवम्।। *Jñānava*, 27 7 and
cf मा कार्षात्कोऽपि पापानि मा च सूत्कोऽपि दु खित।
मुच्यता जगदप्येषामितिमैत्रीनिगद्यते।। *Yogaśāstra* 4 118

4 *Yajurveda*, 36 18

5 सव्व जग तू समयाणुपेही।
पियमप्पिय कस्स वि नो करेज्जा।। *Sūtrakṛtāngasūtra*, 1 10 6

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समक्षिन्ताम्। मित्रस्याह चक्षुषा सर्वाणि भूतानि समी। मित्रस्य चक्षुषा समीक्षा महे।[1]

Such feelings of friendliness remove the indifference in the heart of the sādhaka and amity prevails there The sādhaka who perceives the entire world as equal his Bhedabuddhi gets lost and he does neither good nor bad to anybody[2]

Pramoda Bhāvanā

Pramoda is the second Bhāvanā of Adhyātma The meaning of Pramoda is written in *Sarvārthasiddhi* a commentary of *Tattvārthasiddhi* Pramoda is the expression of the cheerfulness of face devotion of heart and affection

वदन प्रसादादिभिरभिव्यज्यमानान्तर्भावितराग प्रमोद ।[3]

Upadhyayvinay Vijay says Pramodabhava is the tendency and aptitude for virtues भवेत्त प्रमोदोगुणपक्षपात [4]

Acārya Hemchandra explains the term Pramoda It is the bhāvana to respect and appreciate the qualities of those greatmen who have renounced all the demerits pertaining to violence etc and have got the vision to perceive the real object[5] Pramoda is also described as Mudita According to Acārya Sābhachandra Mudita is the Pramoda or happiness with the qualities of such noblemen who observe penance study the Sāstras and concentrate on the yama and niyama who see with the eyes of wisdom and have controlled the senses mind and passions who excell in the

1 *Sarvārthasiddhi* 7 11 349 (vrtti)

2 *Sāntasudhārasa*, Pramoda Bhāvanā, 13 3

3 अपास्ताशेषदोषाणा वस्तुतत्त्वावलोकिनाम।
गुणेषु पक्षपातोऽय स प्रमोद प्रकीर्तित ।। *Yogasāstra* 4 119

4 तप श्रुतयमो युक्तचेतसा ज्ञानचक्षुषाम्।
विजिताक्षकषायाणा स्वतत्त्वाभ्यासशालिनाम्।।
जगत्त्रयचमत्कारिचरणाधितिष्ठितात्मानाम।
तद्गुणेषु प्रमोदो य सदभि सा मुदिता मता।। *Jñārṇava* 27 11 12

5 नमो महदभ्यो नमो अर्भकेभ्यो
नमो युवयोभ्यो नमो नाशिनेभ्य । *Rgveda* 1 27 13

meditation of the supreme entity and possess the sort of purified soul that astonishes the world[1]

A verse from *Rgveda* however reflects the same expression We bow to all great (elder) younger and oldmen's guṇas (qualities)[5] This again establishes that everybody should have respect for the qualities of others[2]

While giving constant inspiration for the appreciation of merits Lord Mahavir says–Be worshipping the merits until the sarī sabheda i e death- कखेगुणे जावशरीरमेअ[3]

Thus it becomes evident from these facts that the sādhaka should appreciate the merits of the elders without any prejudices whatsoever and feel glad with them

In this way there arises the sense of appreciation for merits in the heart of the sādhaka by Pramoda Bhāvanā under the Adhyātma and the prejudices disappear paving the path of equality

Karuṇā Bhāvanā

Under this feeling for compassion (Karuṇā) the sādhaka is always keen to remove other s miseries It is because every person of the world aspires for happiness not misery[4]

Therefore while defining compassion (Karuṇā) The Vārtikakāra Ācārya Akalamka writes that the favour to the distressed person is called compassion[5] Compassion is the endeavour to remove the

1 मिथ सन्त प्रशस्तय । *Ibid* 1 26 9

2 *Uttarāddhyayansūtra*, 4 13

3 सव्वेपाणापिआउया सुहसाया दु ख पडिकूला । *Ācārangasūtra*, 1 2 3

4 दीनानुग्रहभाव कारुण्यम् । *Tattvārthavārtika*, 7 11 3 58 19

5 दैन्यशोकसमुत्त्रासरोगपीडार्दितात्मसु ।
बधबन्धनरुद्धेषु याचमानेषु जीवितम् ।।
क्षुत्तृटश्रमाभिभूतेषु शीताद्यैण्यथितेषु च ।
अविरूद्धेषुनिर्स्त्रिशैर्यात्मानेषु निर्दयम् ।।
मरणार्त्तेषु जीवेषु यत्प्रतीकारवाञ्छया ।
अनुग्रहमतिसेय करुणेति प्रकीर्तिता ।। *Jñānaranava*, 27-7-8-9

bonds[1] The realization of other's grief and getting melted with it is called compassion[2] There goes a saying–दीन दु खी जीवो पर मेरे उर से करूणा स्रोत बहे।[3]

Thus the feeling of compassion causes the sādhakā forget his vanity and he is instilled with the feeling of sacrifice for others He does not bother about his joys rather deriving pleasure in other's joys

Mādhyastha Bhāvanā

The sādhaka should not nurture any jealousy even with the bad and crūel person rather he should ignore the wrong deeds That is Mādhyastha Bhāvanā This helps the sādhaka remain constantly happy and giving boost to the prevalence of equality The *Ācārangasūtra* describes the sādhaka to remain aligned even in case, of a bad element and not getting exasperated with their wrong deeds Such a person is called the greatest wiseman[4] The sādhaka who gets infatuated with some interesting objects he also developes hatred towards the bad elements So this causes the sādhaka to become glad and perturbed in the changing circumstances He thus remains in a situation of what to do in both of the states[5]

The Bhāva (feeling) of negligence is borne by the person who has a mediatory attitude towards the activities of the people indulging in drinking, flesh-eating and cohabitation with others wives and who are greedy cruel and wrong-doers, the back-biters of their

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1 दीनेष्वार्तेषु भीतेषु याचमानेषु जीवितम्।
प्रतीकारपराबुद्धि कारुण्यमभिधीयते।। *Yogaśāstra*, 4 128

2 शारीर मानस स्वाभाविक च दु खमसह्याण्नुतती दृष्ट्वा हा बराका। मिथ्यादर्शनेनाविरत्या कषायेणाऽशुभेन च समुपार्जिताशुभकर्म पर्याय पुद्गलस्कन्धतदुपोदभवा विपदी विवशा प्राप्नुवन्ति इति करुणा > अनुकम्पा भगवती आ० विवरण।

3 See *Mero Bhāvanā*

4 उवेहएण बहिया य लोग, से सव्वलोगम्मि जे केइ विष्णू।
Ācārāngasūtra, 1 4 3

5 एगन्तरत्ते रुइरसि भावे अतालि हो कुणइ पओस।
दुक्खस्स सपीलमुवेइ बाले न लिप्पइ तेण मुणी विरागी।।
Uttarā 32-91

preceptors and taking interest in self-praise

This is Mādhyastha Bhāvanā[1] These are very beautifully uttered- देख दूसरों की बढती को कभी न ईर्ष्या भाव धरूँ।

A sādhaka has to sometimes become neutral for stabilizing the Māhāvratas like Ahimsā etc It is due to this that there has been made the provision for Mādhyastha Bhāvanā in spiritual field It is advisable to be neutral with the person having no samskāra and unable to grasp even an iota of knowledge despite of the best efforts for making him a knowledgeable one Therefore the subject of Mādhyastha Bhāvanā is the person who is unable to attain knowledge[2]

A person who does not listen to the advices beneficial to him you don't be enraged at this Even you do not scold him It is harmful to him not to you So a person scolding him, or getting exasperated for his heedlessness is bound to get mentally distracted and loosing his own cheerfulness[3] Thus the sādhaka should remain neutral with mediatory feeling Such a sādhaka gets regard[4] and the state of becoming neutral between the states of pleasure and displeasure is known as Vītarāga That is why the yogī sādhaka has an equal vision for the entire world not bothering about the good or bad for anybody He rather prefers better to have his mediatory feeling[6]

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1 क्रोधविद्वेषु सत्त्वेषु निस्त्रिंशक्रूरकर्मसु।
मधु मास सुरान्यस्त्रीलुब्धेस्वत्यन्तपापिषु।।
देवागमयति व्रातनिन्दकेष्वात्मशसिषु।
नास्तिकेषु च माध्यस्थ तत्सापेक्षा प्रकीर्तिता।। *Jñārnava* 27 13 14
cf क्रूरकर्मषु नि शक देवता गुरुनिन्दिषु।
आत्मशसिषु योपेक्षा तन्माध्यस्थमुदीरितम्।। *Yogaśāstra* 4 121

2 Sanghvi *Tattvārthasūtra* 7 6 Commentary on it, pp 27172

3 योऽपि न सहते हितुपदेश तदुपरि माकुरू कोप रे।
निष्फलमा कि परजनतप्त्या कुरुषे निजसुखलोप रे।
Śāntasudhārasa Bhāvanā 16 4

4 जो रागदीसेहिं समीप पुज्जी। *Dhaśavai kālika* 9 3 11

5 समी जो तेषु य वीयरागो। *Uttarasūtra*, 32 22

6 सव्व जग तू समयाणुपेही पियमप्पिय कस्स विनो करेज्जा।
Sūtrakṛtānga 1 30 6

and loosing his own cheerfulness[3] Thus the sādhaka should remain neutral with mediatory feeling Such a sādhaka gets regard[4] and the state of becoming neutral between the states of pleasure and displeasure is known as Vītarāga[5] That is why the yogī sādhaka has an equal vision for the entire world not bothering about the good or bad for anybody He rather prefers better to have his mediatory feeling[6]

Why to desire for an object in this world which is already known to be perishable? Therefore the sādhaka has to remain a Mādhyasthā[1]

The constant thinking and meditating over these four Bhāvanās (emotions) the yogī sādhaka of Adhyātma gets the feeling of jealousy eliminated and compassion prevails there He also gets rid of the entangledness of guṇas and avarice as well as illwill This paves the way of the sādhaka to get initiated in his yogasādhan properly

The sādhaka who understands the true form of such type of Adhyāma yoga, his sins get abolished and he gets strengthened His mind becomes happy and he enjoys the real cognition leading him to moksa[3]

(2) Bhāvanā (Vairājna Bhāvanā)

Bhāvanā is the second ground of yoga according to Ācārya Haribhadrasuri Bhāvanās have got very important place in life

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1 स्याद्यदि किञ्चिद् स्थायिवस्तु तत्र रुचि स्यादुच्चिता नास्ति स्थिर किञ्चिदपि दृश्यम् तस्मात् स्यात् साऽनुचिता।। *Bhāvanāśataka* Mādhyastha Bhāvana Sl 2

2 सुखीर्ष्या दु खतोपेक्षा पुण्यद्वेषधर्मिषु। रागद्वेषीत्येन्नेता लब्ध्वा अध्यात्म समाचरेत।। *Yogabheda Dwātrinśika* 7

3 So पापक्षय सत्त्व शील ज्ञान च शाखतम्। तथानुभव सुसिद्धममृत ह्यद एव तु।। *Yogabindu* Sl 359 and cf *Yogabheda Dwātrinśikā* Śl 8

4 See *Uttarādhyayan* and commentary 29 22

5 भादोऽन्त करणस्य परिणति विशेष। Achār Commentary, 1 2 5

6 भाव्यतेऽनयेति भावना। *Āvasyakasūtra* 5 Commentary by Haribhadrasūri

The word 'Bhāvanā' derives its origin from the word 'bhāva' भावतीति भावना, Bhāva means a concept or meaning. Ācārya Sīlānka makes the world Bhāva clear भावश्चिन्ताभिप्राय[4] i.e. Bhāva is the meaning of citta. The particular change in the conscience is Bhāva defines the *Ācārāngasūtra*.[5] It is the Bhāva that turns to be Bhāvanā. So, Ācārya Haribhadra writes in a commentary of *Āvasyakasūtra* that Bhvanā is the *Samskāra* of the mind of a Sādhaka.[6] Ācārya Malayagiri calls the parikarma i.e. the decoration of thoughts as Bhāvanā. It is like the practice of beautifying the body with the besmearing of oil and scent. Similarly Bhāvanā is the correlation of thoughts with other thoughts – परिकर्म्येति वा भावनेति वा।[1]

The waves of thought which crop up time and again are known as Bhāvanā and enterprise – अव्यवच्छिन्नपूर्वपूर्वतरसंस्कारस्य पुन पुनस्तदनुष्ठानरूपाभावनेति। The ever incessant flow of Samskāra-waves and the conversion of those waves into action is called Bhāvanā. Therefore the Jaina Ācāryas have called the incessant thinking as Bhāvanā.[3]

Bhāvanā and Anupreksā

The Āgamas have the word Anupreksā instead of Bhāvanās. In the chapter on Dhyāna in *Sthānāngasūtra* there has been made mention of four Anupreksās each for the Dharmyadhyāna and Śukladhyāna respectively.[4]

Ācārya Umāswāti has also used Anupreksā instead of Bhāvanā अनित्याशरणसंसारैकत्वान्यत्वाशुचि आस्रवसंवर निर्जरालोकबोधि दुर्लभधर्म्मवाख्यातावानुचिन्तनमनुप्रेक्षा।[5]

Ācārya Kund Kund has also used the word Anuprekshā in place of Bhāvanā and he wrote an independent work titled *Bārasa*

1 See *Vrhatkalpabhāsya*, Vol 2, Gāthā 1285 Vrtti p 397

2 See *Anuyogdhārām* Commentary (Abhidhān) Rajendra Kosha p 1505

3 *Ācārāngasutra*, Pratham Śruti Commentary 8 6

4 धम्मस्सण झाणस्स चत्तारि अणुप्पेहाओ पण्णताओ त जहा एगाणुप्पेहा अणिच्चणुप्पेहा असरणुप्पेहा, ससाराणुप्पेहा। *Sthānāngasūtra* 4 1

5 *Tattvārthasūrta* 9 6

6 *Uttarādhyayanasūtra* 29 22

Lord Gautama replied himself saying the Anupreksā leads the Jīva to renounce the Āyuskarma and takes it to build up the emotions revolving the seven Karmas where the intense bandha becoming loose durable and the fast emotions becoming slow and transitory

Ācārya Haribhadrasūri assumes that the emotion is the pre-stage of Dhyāna[1] Ācārya Suri concludes that emotions get strength by the practice and its repeated practice makes the sādhaka eligible for Dhyāna

Thus, Bhāvana, Anupreksā and Dhyāna often appear to be synonymous Even then Anupreksā and Bhāvanā inadmittedly denote the same sense It is said about Bhāvanā –भावनाभवनाशिनी i e an auspicious emotion liberates the sādhaka from the transimgration of birth and death

It occurs in the *Sutrakrtāngasutra* that the sādhaka with his soul purified by the Bhavanāyoga is like a boat in the river Such sādhaka attains the supreme power like the boat resting on the bank of a river

भावनाजोगशुद्धप्पा जले दावा व आहिया।
णावा व तीरसम्पन्ना सव्वदुक्खाति उट्टई।।

With the rise of auspicious emotions (Bhāvas) in the soul, the inauspicious ones get automatically checked Thus Bhāvanā is helpful in the restraint of Karma The sādhaka is required to meditate upon the Bhāvanās for establishing religious fervour asceticism and good conduct[3]

Ācarya umāswāti has said that these emotions increase thinking[4] samvega and asceticism which motivates the sādhaka for self-control and self-development[5]

1 पुव्वकयभासो भावणाहि झाणस्स जाग्गयमुवेइ।
Dhyānasataka Commentary by Haribhadra on Gāthā 30
2 *Sūtrakrtāngasūtra* 1 15 5
3 तातश्च सवेगवैराग्यप्रशमसिन्द्धये।
आलानितामन स्तम्भे मुनिभिर्मोक्षमिच्छुभि।। *Jñārnava*, 2 6
4 सवेगवैराग्यार्थम्। *Tattvārthasūtra* 7 7
5 वैराग्य उपावन माई चिन्तो अनुप्रेक्षा भाई। *Chhahdhāla* 5 1

According to the *Yogadarśana* Bhāvanā and Jīva are deeply related Self-purification takes place after thinking over Bhāvanās So, repeated adoration of god developes the Bhāvanā for god (Īśvara) which demands the adoration even further [1] The achievement of both of these yogas takes the sādhaka to have the realisation of the Supreme soul (Parmeśvara)

Thus, the Bhāvanās have been extremely described in Jainism Bhāvanās were for the first time discussed by Kund Kund, the great Ācārya of Digambara tenets in his work 'Bārasa Anubekkhā'

The name itself reflects that these are twelve in number It was perhaps due to this that the Ācārya made the provision of twelve Anupreksās in order to systematize the conception oriented asceticism based on Āgamas since eight Anupreksās already find mention in the Āgam [2] By addition of four more, the total number of Anupreksās has been made twelve These are given below [3]

1 Anitya Bhāvanā
2 Aśarana Bhāvanā
3 Ekatva Bhāvanā,
4 Anyatva Bhāvanā
5 Samsāra Bhāvanā
6 Lok Bhāvanā
7 Aśuci Bhāvanā
8 Āsrava Bhāvanā
9 Samvara Bhāvanā
10 Nirjarā Bhāvanā
11 Dharma Bhāvanā
12 Bodhidurlabh Bhāvanā

Even the Ācāryas later than Ācārya Kund Kund have given much weightage to these Bhāvanās full of asceticism

Ācārya Umāswāti has very beautifully described the twelve Bhāvanās in his famous works In two *Tattvārthasūtra*[4] it has a little reference with its name Anupreksā while in *Praśamaratiprakarana*, the Bhāvanā described as–भावना द्वादशविशुद्धा–is the bestower of asceticism[5]

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1 तज्जपस्तदर्थभवनम्। *Yogadarsana*, Vyusabhāsya 1 28
2 *Sthānāngasūtra*, 4 1
3 अद्ववमसरणमेगतमण्णत्तससारलोयमसइत।
आसवसवरणिज्जरधम्म बोधि च चिंतिज।। *Bara Anu* 2
4 *Tattvārthasūtra*, 9 7
5 *Praśamarati Praśna*, 8 149-50

Though, these bhāvanās have a bit of difference in order, yet their names and numbers are the same Besides, several other Ācāryas have highlighted it in their style of expression Major among them are Srimadvattakār[1] Ācārya Śubhachandrā[2] Ācārya Hemachandra[3] Ācārya Nemichandra[4] Ācārya Somadeva[5] Swami Kārtikeya,[6] Upādhyāy Vinayvijay[7] and Satāvadhāni Ratnachandra[8]

Vairājña Bhāvanā is the becoming of non-attached, fearless towards the twelve Bhāvanās like Anitya etc by understanding their tendencies and by meditating upon them the sādhaka gets solace[9]

Therefore it is very necessary for the Adhyātmayogin to conceive these Bhāvanās This helps the sādhaka to get his sacraments for wealthowning deteriorate the tattva of spirituality get stable and virtues arise

Now a brief description of the twelve Bhāvanās the second ground of yoga and full of asceticism is being described here

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1 See *Mūlācāra* Gāthā 8
2 *Jñānārṇava* Canto 2
3 *Yogasāstra* 4 55 56
4 *Pravąacanasāroddhāra* Vol I Dwura p 455
5 *Yasastilokachampā* 2 105-57
6 Swami *Kārtikeyānuprekṣā*
7 *Suntasudhārasa* Sl 7-8
8 *Bhāvanā Sataka*
9 सुविदिय जगस्स भान्ते निस्सगओ निव्भओ निरासो व।
वेरग्ग भाविभयणो झाण सुनिच्चलो होइ।। *Dhyānasataka* Gātha35
10 जीविय चेव रूप च, विज्जुसपाय चचल।
जत्थ त मुज्झसि राय पेच्चत्थ नावबुज्झये। *Uttarādhyayan* 18 13

(1) Anıtya Bhāvanā

Under this Bhāvanā, the perishable objects of the world are thought over and attachment towards them is obliterate In *Uttarādhyayanasutra*, it is said 'The fair complexioned youthful body and the property for which you feel attached are transitory like the flash of lightning in the clouds [1] Then why do you get so much attached with these objects?

Ācārya Śubhachandrā says, 'The human being is infatuated with the body and wealth, but all of them are bound to vanish He adds even further that the body is taken with diseases the youthfulness is followed by old age wealth is bound to vanish and life is bound to death 'Oh the sādhāka why do you feel attached with them in such states? Your body is automatically getting rotten [2] Though the body is the outcome of all the human values even then it is perishable like the clouds getting scattered by fast wind [4]

The body for which the human being feels so much attached is swift like the drop of dew on the grass in the morning The human body gets destroyed by the blast of death like that of the dew drop distroyed by gust of air [5] So Oh Gautam! you need not be mistaken with any thing else because this body is momen-

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1 वपुर्विद्धिरुजाक्रान्त जरा कान्त च यौवनम्।
ऐश्वर्य च विनाशान्त मरणान्त च जीवितम्।। *Jñānarnava*, Canto 2 Anıtya Bhāvanā Śl ,10

2 प्रतिक्षण शीर्यन्ते इति शरीराणि। *Sthānāngasūtra*, 501 *Abhayadevasūri*, Commentary

3 शरीर देहिना सर्वपुरुषार्थनिबन्धनम्।
प्रचण्डपवनोद्धूत धनाधनविनश्वरम्।। *Yogasāstra*, 4 58

4 कुसग्गे जह ओसबिन्दुए थोव चिट्टइ लम्बमाणए।
एव मणुयाणजीविय सयम गोयम मा पमायए।।
Uttarudhyayanasūtra, 10 2

5 इम सरीर अणिच्च। *Ibid*, 19 3

6 असासए सरीरम्मि। *Ibid*, 19 14

7 वातोद्घल्लितदीकपाङ्कुरसमा लक्ष्मीं जगन्मोहिनाम्।
दृष्टवा कि हृदि मोदसे हतमते मत्वाममश्रीरिति।। *Bhāvasataka* Sl 2

it is not known whether the wealth shall remain with us for longer time-span Even then most of the people are in hunt of money even the family members want to snatch it steal away with it the king wants to grasp it by different legal proceedings The fire burns it, water causes it flown away, the wealth buried under the earth is taken away by the yakṣas Even the safest wealth is got wasted by a bad son One must blame such type of wealth which is just like puppet in the hands of so many dangerous objects [1]

The Ācārya says that the wealth is subjected fluctuation like waves of ocean The meeting of dear ones is transitory like a dream and the youthfulness is like the cotton of oak (a plant) getting flown away by the current of wind [2] The sādhaka should therefore concentrate on Anitva Bhāvanā in order to overcome the worldly temptations and to awaken the emotions of Nirmamatva [3]

Thus the sadhakā who considers all the passions transitory and washes away his remaining desires for them enjoys the real bliss of joy [4]

(2) Asaraṇa Bhāvanā

With the realization of perishablity the sādhaka should think over the fact that a perishable object cannot safeguard him An object which is itself perishable cannot provide shelter to the human being It cannot protect one from death It has been mentioned in the *Uttarādhyayanasūtra* that the remaining flock of deer stands

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1 दायादा स्पृशयन्ति तरकरगणा मुष्णन्ति भूमीभुजो
गुण्हन्तिच्छलमाकलय्यहुतभृग् भस्मी करोति क्षणात्।
अम्भ प्लाव्यति क्षितो विनिहत, यक्षा हरन्ते हठाद्
दुर्वृत्तास्त्तनया नयन्ति निधन धिक् बह्वधीन धनम।।
Sirdūraprakaraṇa Śl 44

2 कल्लोलचपलालक्ष्मी सगमा स्वप्नसन्निभा ।
वात्याव्यतिरेकोत्क्षिप्ततूलतुल्य च यौवनम्।। *Yogaśāstra* 4 59

3 इत्यनित्य जगद्वृत्त स्थिरचित्त प्रतिक्षणम्।
तृष्णा कृष्णाहि मन्त्राय निर्ममत्वाय चिन्तयेत्।। *Ibid*, 4 60

4 चइऊण महामोह विसये सुणिऊण भगुरे सव्वे।
णिव्विसय कुणह मण जेण सुह उत्तम लहइ।।
Swāmikārtikeyānuprekṣā Śl 22

quietly or hides away when a lion takes hold of a deer from the flock

Similar is the state of worldly people He cannot be liberated from the trap of death-

जहेह सीहो व मिय गहाय मच्चू नर नेइ हु अन्तकाले।
न तस्स माया व पिया व माया, कालम्मि तम्य सहरा भवति।।[1]

Nothing succeeds to win over the death Death is very brave indeed Parents, brothers etc stand aloof helplessly when the death approaches there They all feel helpless and cry for succour [2]

Hands of death are very cruel None can escape its grip Whether a king or a mendicant, a Chakravartin or the Tirthankara, they cannot be saved With the approach of death, all the tricks remain helpless If something can be useful at that moment, it may be his cognition and virtues The paws of death are sure to capture the person even from the most protected cell The death never forgives even on repeated requests for one's life [3] This is what is called Samadarsī which swallows the rich and the poor alike [4]

Death lays its icy hands on each and every creature of the world without giving any thought whether it is young, youth or an old person It merely takes away the Jīva on completion of one's age [5] Even the Bhagwadgita makes it clear that a person born is bound to die – जातस्य हि ध्रुवो मृत्यु ।[6]

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1 *Uttarādhyayansūtra,* 13 22

2 पितुर्मातु स्वसुर्भ्रातुस्तनयानाञ्च पश्यताम्।
अत्राणो नीयते जन्तु कर्मभिर्यमसद्मनि। *Yogaśāstra,* 4 62

3 Similar Bhāva has been expressed in the Gāthā 128 of *Dhammapada,* e g
न अन्तलिक्खे न समुद्दमज्झे न पब्बतान बिविर पविस्स।
न विज्जतो सो जगतिप्पदेसो यत्थट्ठित न पयसहेय्य मच्चू।।

4 प्रविशति वज्रमये यदि सदनेतृणमथ घटयति वदने।
तदपि न मुचति हत समवती निर्दय पौरुषवर्ती।।
वियन विधीयता रे श्री जिनधर्मशरणम्।। *Shāntarasa* 2 3

5 डहरा बुड्ढा य पासह, गब्भत्थावि चयन्ति माणवा।
सेणे जह वट्टय हरे एव आउखयम्मि तुट्टई।। *Sūtrakṛtānga* 1 2 1 2

6 *Gītā* 2 27

Not that much only, one does not even have the idea of an inkling of the arrival of death[1] Ācārya Kund Kund says that nothing can save the life of a person whether it is maṇi, mantra tantra, medicine elephants horses or the soldiers or any other way

मणिमत्तो सहरखा हयशय रहगो य सयल विज्जाओ।
जीवाण वा हि मरण तिसु लोकमरण समयाम्मि।।[2]

If someone is confused with the illusion that his wealth shall protect him his family members shall help him none can provide shelter on the arrival of death[3]

It is also mentioned in *Bhāvanāsataka* that wealth, kingdom, property, servants and beautiful damsels are helpful until the virtues of a person stand by All the accessories get lost by deterioration of virtues and it is only the cremation which remains[4]

Therefore it is the religion only which can be the real protector in this world of helplessness It is the preaching of Jinesvara and the religion he has preached which can liberate the afflicted persons of the world from the birth old age death, fear disease and misery[5] There is no other saviour besides Him[6]

A person already taken in the grip of old age and death can have solace in the shelter of religion It is religion which can be

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1 नाणगमोमच्चुमुहलस अत्थि। *Ācārānga* 1 4 2

2 See *Vārasanuvevakhā* Asaraṇa Bhāvanā and cf
मणि मन्त्र तन्त्र बहु होई। मरते न बचावे कोई।।*Chhahdhālā* 5 4

3 वित्त पसवो य नाइया त बाले सरण ति मन्नइ।
एए मम तेसु वि अह नो ताण सरण न विज्जइ।।
Sūtrakṛtunga 1 2 3 6

4 राज्य प्राज्य क्षितिरतिफलाकिडकराकामचारा।
साराहारामदनसुभगा भोग्यभूम्या रमण्य।
एतत् एव भवति शरण यावदेव स्वपुण्य।
मृत्यो न स्यान्न किमपि विनाऽडरण्यमेकशरण्यम्।।
Bhāvanā Sataka, Sl 16

5 जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्त।
जिनवरवचनादन्यत्र नास्ति शरण क्वचिल्लोके।। *Prasam* Sl 152

6 एक्कोहि धम्मो नरदेव ताण। न विज्जइ अन्नेमिहेइ किचि।।
Uttarā 14 40

his resting place The person becomes fearless here and rests in peace [1]

It is the religion which can be termed the true friend of a person It accompanies one to the world divine when all his kiths and kins leave him alone,[2] and it leads him to acquire *gati* and *gotra* So, the religion (Dharma) is the great benefactor because it can only provide one the real joy and the mokṣa

The shelter of Dharma is the right perception of cognition and character It has to be adopted with great devotion There is no other shelter besides it [3] The Ātman should cultivate the Bhāvas like forgiveness which is shelter because passions are very dangerous [4]

(3) Samsāra Bhāvanā

The sādhaka under this Bhāvanā thinks over the form and the peculiarities of the world The word 'samsāra means to wander about to move to travel from one Bhāva to another Bhāva — ससरण ससार। भवाद् भवगयन नरकादिषु पुनर्भ्रमण वा।

While talking about the form of samsāra the *Sthānāngasūtra* describes four types of it Dravya, Kṣetra Kāla and Bhāvasamśāra [5] Dharmādharmāsti etc the six dravyas is the Dravya samsāra The fourteen Rājpramāṇa samsāra is ksetrasamsāra The kālapramāṇa of day and night fortnight and month the parāvartana reflex of action of Pudgala is Kālasamsāra The Bhāvasamsāra is the transmigration of human soul due to antipathy and avarice arising from karmas

The samsāra has four gatis[6] Naraka Tiryanca Manusya and Devagati These four gatis have twenty four Dandakas and the

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1 जरामरणवेगेण बुज्झमाणाण पाणिण।
धम्मो दीवो पइट्ठा य गई सरणमुत्तम।। *Ibid* 23 68

2 विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति। *Manusmṛti* 3 241

3 दसण-णाण-चरित्रसरण सेवेहि परमसद्धाए।
अण्ण कि पि ण सरण ससारे ससरताण।। *Swāmikārtik* Gāthā 30

4 अप्पाण पि अ सरण खमादिभावेहि परिणद होदि।
तिव्वकसायाविट्ठो अपयाण हवदि अप्पेण।। *Ibid*, Gāthā 31

5 दव्वससारे, खेत्तससारे, कालससारे, भावससारे। *Sthānānga* 4 1 291

6 णेरइयससारे, तिरियससारे मणुस्ससारे देवससारे। *Ibid*, 4 1 294

dandakas have eighty four lakh yonis (birth places)[1]

Ācārya Haribhadrasūri says that samsāra is endless It has four gatis The Jīva travels through numerous reflections of Pudgala Such type of innumerable Pudgalas have the reflex of actions already [2]

Ācārya Hemchandra describes the curious nature of the world and says that the Jīva in this world functions like an acrobat A scholar gets the birth of a sinful person or untouchble and sometimes gets the life of a master or servant The prajāpati also gets life of a worm [3] The mother gets the birth of sometimes a son or a wife or Bhabhi after death, the sun becomes father and sometimes the brother becomes enemy after death [5]

This samsāra (world) is in the form of fear and surrounded with miseries [4] Each creature of the world remains in misery similar to the person who is taken with temperature [6] There are several ways of misery The world is all pervaded with griefs of birth, old age, disease, death meeting and bereavement There is nothing but griefs and sorrows everywhere [7] Even Lord Buddha says that

1 *See Bhāvanāyoga Eka Viślesana*, p 186

2 कनादिरेषससारी नानागतिसमाश्रय ।
पुद्गलाना परावर्ता, अत्रानन्तास्तथा गता ।। *Yogabindu*, Sl 74

3 श्रोत्रिय श्वपच स्वामी पतिर्ब्रह्माकृमिश्च स ।
ससारे नाट्ये नटवत् ससात् ससारी हन्त चेष्टते।। *Yogaśustra* 4 65 and cf सुमतिरमति श्रीमानश्री सुखीसुखावर्जित सुतनुस्तनुस्वामी-अस्वामीप्रिय स्फुटमप्रिय नृपतिरनृप स्वर्गीतिर्यड्नरोऽपि च नारकस्तदिति बहुधा नृत्यत्यस्मिन् भवो भवनाटके। *Pravacanasar* vol I, p 457

4 माता भूत्वा दुहिता, भगिनी भार्या च भवति ससारे।
व्रजति सुत पितृता भ्रातृता पुन शत्रुता चैव।। *Praśamarati*, Sl 156 and cf अयण भन्ते। जीव सव्वजीवाण, माइत्ताए, पित्तिताए माइत्ताए भगिणित्ताए भज्जत्ताए, पुत्तत्ताए धूयत्ताए, सव्हत्तार उववण्णपुव्वे? हतागोयमा। जाव अणतक्खुत्तो।। *Bhagwatisūtra* 12 7

5 पास लोए महब्भय। *Ācārāngasūtra* 6 1

6 एगत दुक्ख जरिए व लोय। *Ibid*

7 जन्म दुक्ख जरा दुक्ख रोगा य मरणाणि य।
अहो दुक्खो हु ससारो जत्थ कीसति जन्तुणो।। *Uttarādhyayan* 19 16

this world ıs full of sorrows and mıserıes [1] This world ıs burning every moment and there remains no room for joys or mıserıes Every thıng ıs perishable here

Numerous agonies of body and mınd stand by here [2] It has been said ın the *BhagawatIsūtrā* that this world is burning in the fire of bırth, old age and death The fire of sorrows is all aflame like the furnace of sweet man [3] Several creatures depart daily for the abode of yama (the god of death) ı e dıe No day remains when even a single person does not die

अहयहनि भूतानि गच्छन्ति यममन्दिरम्।
शेषा स्थावरमिच्छन्ति किमाश्चर्यमत परम्।।[4]

Therefore it is better to meditate on the soul purified with cognition renouncing attachment for worldly objects and getting enlightened with the nature of the world and its upāyas like right attitude (samyakatva), vrata, dhyamā etc

इय ससार जाणिय मोह सव्वायरेण चइऊण।
त झायहससहाव ससरण जेण णासेइ।।[5]

Thus the Samsāra Bhāvanā is the constant thinking forgetting liberation from the bondage of worldly miracles shrouded with joys and sorrows

(4) Ekatva Bhāvanā,

The thought emanating from Ekatvabhāvanā leads one to conclude about the eternal element in order to get rid of worldly miseries Wealth, family etc are all perishable so let one should concentrate on that eternal element The sādhaka in pursuit of that element ultimately comes to know that eternal element is the Ātman It is only the Ātman which can alone be eternal and imperishable It is neither attached with anybody nor is anyone attached with

1 See *Dhammapada*, Gāthā 146

2 सारीरमाणसा चेव वेयणाउ अणतसो। *Uttarādhyayansūtra*, 19 46

3 आलित्त पलितेण लोए भन्ते। जराए मरणेण य। *BhagwatIsūtra*, 2 1

4 *Mahābhārata*, Vanaparvan Dialogue between Yudhisthira and yakṣa

5 *Swami Kārtikeyanupreksā*, Gāthā 73

this[1]

Therefore, the sādhaka should conceive over the purified form of the soul which is pure, formless and equals to cognition Besides, the entire outer world and the objects which appear before our eyes are quite different from the soul Both the body and soul differ altogether

अहमिक्को खलु सुद्धो दसणणाण महयो सदारूवी।
णा वि अत्थि किंचि वि, अण्णे परयाणुमित्त पि।।[2]

The jīva in this world is born alone and it dies alone It travels through the good and bad gatis alone as well So the sādhaka should endeavour alone for his betterment[3]

With the departure of this Jīva from the world it leaves behind all its belongings The jīva alone has to respond for its good and bad actions – एगो सय पच्चुण होइ दुक्ख।[4]

The Sāstra thereforee declares that the winning over of one self is greater victory than the victory got over thousands of braves This can be as such termed the greatest victory

जो सहस्स सहस्साण सगामे दुज्जए जिणे।
एगे जिणेज्ज अप्पाण एस सो परमो जयो।[5]

Thus one should try to recognize only the Jīva, different from body By coming to know that Jīva the other transitory things like body, friend, wife and wealth etc seem to be useless–

सव्वायरेण जाणह इक्क जीव सरीरदो भिण्ण।
जाम्मि दु मुणिदे होदि असेसखणे हेय।।[6]

So, Ekatva Bhāvanā is the concentration of the Ātma its

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1 एगे अहमसि न मे अत्थि कोई, न या ह मवि कस्सवि।। Acārunga 1 8 6

2 Samayasāra Gatha 38

3 एकस्य जन्ममरणे गतयश्च शुभाशुभाभवावर्ते।
तस्मादात्मिकहितमेकेनात्माना कार्यम्।।Praśamarati Prakarana Sl 153

4 Sūtrakṛtānga 1 5 2 22 p 628

5 Uttarādhyayansūtra, 9 34 and cf Dhammapada Gāthā 103

6 Swāmi Kārtikeyānuprekṣā, Gatha 79

Ekatvabhāva

(5) Anyatva Bhāvanā

All the elements (tattvas) like wealth family members and the property etc exist but vary from Ātman Thinking about such Bhāvanā is Anyatva Bhāvanā The Śatira or Śarīrī are two different tattvas The Sarīra etc are the material or non-sentient tattvas while Ātman is a sentient tattva So, both of them cannot unite because they differ in nature [1] The feeling of selfhood in one's body is what is born of ignorance, and the awakening that the body is a separate thing from Ātman is the true knowledge [2]

This is the science of Bheda which is the first specification for the sādhaka of right attitude (samyakdṛṣṭi) Ācārya Kund Kund says that the sādhaka who understands his purified life attains pure bhāvas and who cherishes impure bhāvas attains impure bhāvas [3] From the view-point of guṇa there is no difference between siddhātmā and samsārī Ātmā –जा रिसिया सिद्धप्पा भवमल्लिय जीवा तारिसा होती- The ātman by its meditation assumes similar form

So the sādhaka should think over the pure form of Ātman its relation with outer form lasts until death only [4] This proves that other transitory things are different It is said in the Śāstra also that with the passing away of the Jīva from the body, the useful Śarīra (body) is got burnt in the crematorium and sons, wives etc take the shelter of the guardian [5]

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1 क्षीरनीरवदेकत्र स्थितयोदेह दोहनो ।
भेदो यदि ततोऽन्येषु कलत्रादिषु का कथा।। *Pancavi* 6 49
cf अन्यत्वभावनाशरीरस्य वैसादृश्याच्छरीरिण ।
धनबन्धुसहायाना तत्रान्यत्व न दुर्वचम्।। *Yogaśāstra*, 4 70

2 देहोऽहमिति या बुद्धरविद्या सा प्रकीर्तिता
नाह देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते।। *Adhyātma Rāmāyana*, 2 33

3 सुद्धतु वियाणतो सुद्ध चेवप्पय लहइ जीवो।
जाण तो असुद्ध असुद्धप्पय लहई।। *Samayasāra*, Gāthā,186

4 *Niyamsāra* Gāthā 47

5 त इक्कग तुच्छसरीरग से चिईगय इहिउपावगेण।
भज्जाय पुत्ता वि य नायओ य दायारमन्न अणुसकमन्ति।।
Uttarādhyayan 13 25

तारिसा होती– The ātman by its meditation assumes similar form

So, the sādhaka should think over the pure form of Ātman Its relation with outer form lasts until death only[1] This proves that other transitory things are different It is said in the Śāstra also that with the passing away of the Jīva from the body, the useful sarīra (body) is got burnt in the crematorium and sons, wives etc take the shelter of the guardian[2]

Wealth, cattle and family members including those of the kiths and kins have no shelter They can neither protect anybody nor can they be protected Both of them have merely artificial relations

वित्त पसवो य नाइओ, न बाले सरण ति मन्नइ।
एए मम तेसु विअह नो ताण सरण विज्जई।।[3]

These passions are different from the Ātman It is sure that the passions like wealth etc shall renounce the Ātman Hence, it is useless to have attachment for them

अन्ने खलु काम भोगा अन्नो अहमसि।
से कि मत्र पुणवय अन्नमन्नेहिं कामभोगेहिं मुच्छामो।।

The soul is altogether different from body etc[5] The great

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1 *Sūtrakṛtānga* 1 2 316

2 *Ibid* 2 1 13

3 अयमात्मास्वभावेन शरीरादेर्विलक्षण । *Jñānārṇava*, Conto 2 Anyatva Bhāvanā, Śl 1

4 अन्यत्वभावनामेव य करोति महामति ।
तस्य सर्वस्वनाशेऽपि न शोकाशोऽपि जायते।।
Pravacanasāroddhāra, Vol II Dwāra 67, Anyatva Bhāvanā,Śl

5 नैन छिन्दन्ति शस्त्राणि नैन दहति पावक ।
न चैने क्लेदयति आपयो न च शोषयति मारुत ।। *Gītā* 2 23
cf सुह वसामो जीवामो जेसि मे नत्थि किंचण।
मिहिलाए डज्झमाणीए, न मे डज्सइ किंचण।। *Uttarā* 9 14

6 एव बाहिरदव्व जाणदि रूवा दु अप्पणो भिण्ण।
जाणतो वि हु जीवो तत्थेव हि य रच्चदे मूढो।।
Swāmikārtikeyānuprekṣa 4,Gāthā 8

sādhaka, moved by Anyatvabhāvanā never feels sad over the entire loss of worldly objects[1] It is because none can harm the Ātma tattva[2]

The concentration of Ātman leaving the body etc aside is known as Anyatva Anuprekṣā While concentrating upon Anyatva, it is inevitable to have the cognition of bheda about reality, otherwise the concentration proves to be useless[3]

Thus, the Anyatva Bhāvanā is the knowing of the Ātman different from all other objects

(6) Loka Bhāvanā

All the creatures live here The sādhaka also dwells in this world in impure state as well as is pure state Thus, the world is even the abode and enlightenment and base of the Ātman So the sādhaka concentrates on the eternal as well as perishable form of the Ātman including that of its nature in this world

On the other hand a person having faith in both worlds the human world and the divine world understanding the fruits of action (Karmaphaa) has got the intellect to concentrate on the very form of the world Lord Mahavir has therefore, said that the sādhaka (person) keen in self-development does not makes fun of Ātman and the world

The thinking about the world's nature prompts us towards the Ātman That is why it is written in *Sūtrakṛtāṅgasūtra* that one should remember the existence of Lokāloka and Jīvājīva[4]

While narrating the nature of world (loka) it is said that six Dravyas–Dharma Adharma, Ākāśa (sky) Kāla (time), Pudgala and Jīva which is called loka[5]

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1 णत्थि लोए अलोए या णेव सन्न निवेसए।
अत्थि लोए अलोए वा एव सन्न निवसेए।। *Sūtrakṛ* 2 5-12

2 *Uttarādhyayan*, 28 7

3 अनादिनिधन सोऽय स्वय सिद्धोऽप्यनश्वर ।
अनीश्वरोऽपि जीवादिपदार्थ सभूतो भृशम्। |*Jñānārṇava*, Canto 2, Loka Bhāvanā, Śl 4

4 स्वय सिद्धो निराधारो गगने किन्त्ववस्थित ।। *Yogaśāstra*, 4 106

5 *Tattvārthasūtra*, 5 12

धम्मो अहम्मो आगास कालो पुग्गल जन्तवो।
एस लोगोत्ति पण्णन्तो जिणेहिं वरदसिहिं।।[1]

The world is endless and made up of itself It has no deer and it is replete with Jīva etc It is imperishable[2] It is situated in the sky[3] There is no place in this world where Jiva etc the six Dravyas do not exist because the world (Loka) itself is their li ing place कम लोकाकाशेऽवगाह ।[4]

There are three parts of Loka (world)-the lower middle and the upper There are seven grounds of hell in the lower world which are surrounded by frozen water frozen air and thin air These three are so strong that the earth is born by them

The Loka has the shape of Vetrasana in lower part and the upper is shrink The middle part has the shape of a trill and the upper one is like a tabor These shapes including all the three lokas make the shape of lokākāsa

The sādhaka who changes himself as a fruition of upasama and contemplates over the form of Loka he destroys all his store of (Karmas) and attains the siddhatva The siddha gets liberated from the world ultimately

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1 लोकोजगत्त्रयाकीर्णाभुव सप्तात्र वेष्टिता ।
धनोम्मोधि महावात तनुवतेर्महाबल ।। Yogasāstra 4 104 and cf वेष्टित पवन प्रान्ते महावेगैर्महाबलै ।
त्रिभिस्त्रिभुवनाकीर्णो लोकस्तालतरुस्थिति ।। Jñānārnava Canto ? Loka Bhāvanā Sl 2

2 वेत्रासनसमोऽधस्तान्मध्यतहो झल्लरीनिभ ।
अग्रेमुरजसकाशो लोक स्यादेवमाकृति ।। Yogasāstra 4 10? and cf अधोवेभासनाकारो मध्ये स्याज्झल्लरीनिम ।
मृदङ्गसदृश्चाग्रे स्यादित्थ स त्रयात्मक ।। Jñānārnava conto2 Loka Bhāvanā Śl 5

3 एव लोयसहाव जो झायदि उवसमेक्कसभावो ।।
सो खविय कम्मपुज तिल्लोय सिहायणी होदि।।
Swamī Kārtikeyānutpreksā Gatha 283

4 असृग्मासवसाकीर्ण शीर्ण कीकसपजरम्।
शिराद्ध च दुर्गन्ध क्व शरीर प्रशस्यते।। Jnānārnava canto 2, Āsuci Bhāvanā Sl 2

The sādhaka, thus endeavours to get rid of Loka with Loka Bhāvanā and understanding the nature of Loka

(7) Āsuci Bhāvanā

Under Āsuci Bhāvanā, the sādhaka destroys the attachment (āsakti) in him The body looks beautiful in appearance but Ācārya Śubhachandra says that this body is full of a lot of foul-smelling things when viewed inwardly It is all laden with blood flesh, wine excreta etc and several other foul smelling things[1] So, it is foolish to have attachment (āsakti) for the body When this body is all laden with wine, excreta etc then how this Ātman can be pure ?[2]

The body which is already impure makes other things in its touch become impure It is the impurity of the body that every object attached to it becomes similar to the sea of salt making all the objects salty which ever is dropped into it[3]

The *Bhagawatısūtra* describes the impurity of this body and concludes that it is full of griefs It is the point (centre) which begets several maladies It stands on the structure of bones It is all entwined with veins and bones It is fragile like the raw pitcher

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1 रसास्रृग्मासमेदोऽस्थिमज्जाशुक्रान्त्रवर्चसाम्।
अशुचीना पद काय शुचित्व तस्य तत्कुत ।। *Yogaśāstra*,, 4 72

2 लवणाकारे पदार्था पतिता लवण यथा भवतीह।
काये तथामलास्युस्तदसावशुचिसदाकाय ।। *Pravacanasāroddhāra* Dwāra 67, Āśuci Bhāvanā Sl and cf
कर्पूरकुकुमागुरुमृगमदहरिचन्दनादिवस्तूनि।
भव्यान्यपि ससर्गान्मलिनयति कलेवर नृणाम्।।
Jñānārṇava, Canto,2 Āśuci Bhāvanā Śl 12

3 एव खलु अम्मयाओ। माणुस्सग सरीर दुक्खाययण विविहवाहि सय सन्निकेय अट्ठिकदुट्ठय छिराए हासजालडवणद्धसपिणद्ध मट्टियमड व दुब्बल असुइ सकिलिट्ठ अणिटटविय सव्वकालसठप्पय जरा कुणिम जज्जरघर चसडण पडषविद्धसण धम्म। *Bhagawatısūtra*, 9 33

4 अशुचिकरणासामर्यादायुत्तरकारणाशुचित्वाच्च।
देहस्याशुचिभाव स्थाने-स्थाने भवति चिन्त्य ।।
Prasamaratı Prakaraṇa Sl 115

made of soil It is full of impure things and surrounded by old age and death It is in habit of getting rotten This perishable body is to be renounced one day or other[1]

Acārya Umāswāti tells that the very originator of body, the raja and virya (semen) both are impure How can an action be pure if it has impure causes So, it is a fact to be contemplated seriously[2] The body has nine doors (dwārs) or outlets which constantly give out foul smell It appears quite humourous to have love for the body which is so impure[2]

Aśuci Bhāvanā is the Bhāvanā for such sādhaka who is anconcerned with others bodies and has no love for his own body and who is absorbed in contemplation over the purified Ātman-

जो परदेवविरत्तो जियदेहे ण य करेदि अणुराय।
अप्परुवि सुरत्तो असुइत्ते भावणा तस्स।।[3]

(8) Āsrava Bhāvanā

If there is something to differentiate between Ātman and Parmātman it is karma The Ātman is engulfed with Karmas and the Parmātman is bereft of Karmas The Āsrava Bhāvanā is the contemplation of understanding why Karmas engulf the Ātman

While defining Āsrava Acārya Umāswāti says that yoga is the body, speech and mind It is Āsrava too—कायवाङमन कर्मयोग।

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1 *Swāmikārtikeyānupreksa* Gatha 87

2 न रस्रोत स्रबद्दिस्ररसनि स्यन्द पिच्छिले।
देहेऽपि शौचसकल्पो मह-मोहविजृम्भितम्।। *Yogaśastra,* 4 73

3 *Tattvārthasūtra,* 6 1 2

4 मनस्तनुवच कर्मयोग इत्यभिधीयते।
स एवाश्रव इत्युक्तस्तत्त्वज्ञानविशारदै ।।
Jñānārnava Canto 2 *Āsrava Bhāvanā,* Śl 1 and cf
मनोवाक्कायकर्माणि योगा कर्मशुभाशुभम्।
यदाश्रवन्तिजन्तूनामाश्रवात्येन कीर्तिता ।। *Yogaśustra,* 4 74
तथा, मनोवचो वपुथोग कर्म येना शुभ शुभम्।
भविनामाश्रवन्त्येते प्रोक्तास्तेनाश्रवाजिनै ।। *Pravacanasarodwāsa* 67, vol 1 Āsrava Bhāvanā Śl 1

स आश्रव ।[1] The karmas get bonded by the auspicious and inauspicious tendencies of mind, speech and body That is why the actions of mind, speech and body is called Āsravadvāra[2] Karmas continue bonding the Ātman until the Āsravas get suppressed The present bondage of Karma can be checked only after purifying the tendencies of mind, speech and body like that of the position of the flow of a river after heavy downpour

The Āsrava have been said to be of twenty kinds including the delusion (mithyātva), passions (kaṣāya) etc[3] On the other hand, Swāmīkārtikeya tells 57 kinds of passions The yogin who gets rid of these passions is capable of success for the Āsrava Anuprekṣā

एदेमोहयभावा जो परिवज्जेइ अवसमे लीणो।
हेमति मण्णमाणो आसव अणुवेहण तस्स।।[4]

Maharsi Patañjali describing the ways of suppressing Āsrava says that the modifications of mind get suppressed by the practice of yoga[5]

Thus, Āsrava Bhāvanā is the contemplation over the ways of suppression of the auspicious and inauspicious karmas' Āsravas

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1 For special reference see *Prasnavyākaranasūtra*, Āsrava Dwāra

2 *Swāmikārtikeyānupreksā*, Gāthā 94 and its commentary, p 46

3 योगश्चित्तवृत्तिनिरोध । *Yogadarśana*, 1 2 and cf
असशय महाबाहो मनो दुर्निग्रह चलम्।
अभ्यासेन तु कौन्तेय ! वैराग्येण च गृह्यते।। Gītā 6 35

4 *Tattvārthasūtra*, 9 1

5 सर्वाश्रवनिरोधो य सवर स प्रकीर्तित । द्रव्यभावविभेदेन स द्विधाभिद्यते पुन ।। *Jñānārṇava*, Canto 3 *Samvarabhāvanā*, Śl 1 cf
सर्वेषामाश्रवणा तु निरोध सवर स्मृत । स पुनर्भिद्यते द्वेधा द्रव्यभाव विभेदत ।। य कर्मपुद्गलादानच्छेद स द्रव्यसवर ।
भवहेतुक्रियात्याग स पुनर्भाव सवर ।। *Yogaśāstra*, 4 79-80
आश्रवाणा निरोधी य , सवर स प्रकीर्तित ।
सर्वतो देशतश्चेति द्विधा स तु विभज्यते।। *Pravacansāroddhāra*, Dwāra 67, Samvara Bhāvanā

9 Samvara Bhāvanā

The sādhaka under Samvara Bhāvanā tries to altogether suppress the karmāsrava by contemplating over the ways for it While describing the features of Samvara the Ācārya says that the checking of Āsrava is called Samvara- आश्रवनिरोध सवर । This samvara is of two kinds- Dravya Samvara amd Bhāva Samvara The stopping of Karmāsrava is called Dravya Samvara and the Bhāva Samvara is the renunciation of the basic activities of the world The Samvara in Āgama works have been divided into five kinds according to the division of deluded passions (mithyātva kaṣāya)[1] while the *Prasnavyākaraṇasūtra* and the *Sthānāngasūtra* enumerate the number of samvara as twenty The same Āgama's *Sthānāngasutra* narrates 57 kinds of samvara

Ācārya Subhachandra compares the sādhaka firmly attached to samvara with that of a warrior The warrior skilled in fight does not get hurt by arrows and similarly the sādhaka bearing samvara Bhāvana does not get involved with the Karmas of the world[4]

The sādhaka is able to bear Paramsamvara only when he makes his mind stable in himself leaving aside all the allusions of fancy[5]

Knowing the causes of Samvara very well he who does not adopt them in his conduct remains wandering in the world taken with distress[6] So the Samvara Bhāvanā is the state of sadhaka getting moved by the Bhāvanā of Samvara

1 See *Praśnavyākaraṇasūtra* Samvara Dwāra

2 *Sthānānga* 1 7 9

3 *Ibid* Vṛtti-Sthāna 1

4 असयममयैर्बाणै सवृतात्मा न भिद्यते।
यमी तथा सुसन्नद्धो वीर समरसकटे।।
Jñānārṇava Canto 2 Samvara Bhāvanā Sl 4

5 विहायकल्पनाजाल स्वरूपे निश्चल मन।
यदाधत्ते तदैव स्यान्मुने परम सवर।। *Ibid* Sl 11

6 एदे सवरहेदु वियारमाणो वि जोण आयरइ।
सो भमइ चिर काल ससारे दुक्खसत्तत्तो।।
Swāmikārtikeyānuprekṣa Gāthā 100

10 Nirjarā Bhāvanā

Under the Samvara Bhāvanā the sādhaka checks the flow of karma But under Nirjarā Bhāvanā the already accumulated karmas get obliterated like that of emptying a big pond's water (by throwing it off), the water which has remained after closing the gate (used for filling the water into it) It is in this way that the inflow of the water of karma gets checked The sādhaka destroys crores of karmas by his saṁyama and tapa's (penance) nirjarā

जहामहातलागस्स सन्निरूद्धेजलागमे
उस्सिचणाए तवणाए कमेण सोसणा भवे।
एव तु सजस्सावि पावकम्मनिरासवे
भवकीडोसचिय कम्म तवसा निज्जरिज्जइ।।[1]

What is Nirjarā ? Nirjarā is the obliteration of the karmas already accumulated It has two kinds–Sakāma Nirjarā and Akāma nirjara[3] The great sage observing sañyama gets his store of karmas obliterated by his tapa (penance) it becomes his sakāma nirjarā while all the other people have Akāma nirjarā

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1 *Uttarādhyayansūtra* 30 5-6

2 यथा कर्माणि शीर्यन्ते बीजभूतानि जन्मन ।
प्रणीता यमिभि सेय निर्जरा जीर्णबन्धनै ।। *Jñānārṇava* canto 2, Nirjarā Bhāvanā Sl 1 and cf
ससारबीजभूताना कर्माणा जरणादिह।
निर्जरा सा स्मृता द्वेधा सकामाकामवर्जित ।। *Yogaśāstra* 4 86
ससार योगभूताया य क्षय कर्मसन्तते ।
निर्जरा सा पुनर्द्वेधा सकामाऽकामभेदत ।। *Pravacansāroddhwār* Pra Bha Dwār 67 Nirjarā Bhāvanā Sl 1

3 निर्जरा यमिना पूर्वा ततोऽन्या सर्वदेहिनाम्। *Jñānārṇava*, Canto2, Nirjarā Bhāvanā Śl 2

4 ध्यानानलसमात्यीढमप्यनादिसमुद्भवम्।
सद्य प्रक्षीयते कर्म शुद्धयत्यङ्गी सुवर्णवत्।। *Ibid* Sl 8

5 नो इहलोगब्टठयाए तवमहिट्ठिज्जा।
नो परलोगट्ठाए तवमहिट्ठिज्जा।।
नो कित्तिवणा सद्द सिलोगट्ठयाए तवमहिट्ठिज्जा।
नन्नत्थ निज्जरट्ठयाए तवमहिट्ठिज्जा।। *Daśavaikālika* 9 4

6 तवसा निज्जरिज्जइर। *Uttarādhyayan* 30 6

Though the Karmas stick with the Ātman from times immemorial yet the sādhaka destroys them by his penance and contemplation like that of fire which destroys the dirt sticking with gold The Gold becomes pure after burning similarly the penance does the nirjarā of the Karmas and the Ātman becomes quite pure [1]

Therefore the Sādhaka should not bother about the worldly and supernatural causes, he should better devote him to penance [2] Nirjarā is like penance [3] The sādhaka should keep in mind the strength faith, health Dravy place, time etc while going to perform penance

The sādhaka who is absorbed in enjoying the right attitude and contemplates over the Ātman repeatedly wins over the senses and passions and he attains Param nirjarā [5]

So under Nirjarā Bhāvanā, the Sādhaka thinks over the form, features and ways of Nirjarā which creates attraction in his mind for penance, donation, and conduct that helps him to be constantly advancing on the path of purification of the soul

11 Dharma Bhāvanā

Under this Bhāvanā, the sādhaka contemplates over nature of religion and sādhanā Maharṣi Vālmiki defines the religion–Religion is that which is born The whole of the world as well as its people subsist due to religion [6] The person declining into bad state he is required to be a religion for subsistence – दुर्गतिप्रपतद्प्राणीतारणाद् धर्म उच्यते।

Lord Mahāvira has described the most important feature of Dharma According to him, Ahimsā, sañyam, and penance (tapa)

1 Daśavaikālika 8 35

2 जो समसोक्खणिलोणो बार बार सरेइ अप्पाण।
इदियकसायविजयी तस्स हवे णिज्जरा परमा।।
Swāmikārtikeyānuprekṣā, Gatha 114

3 धारणाद् धर्म इत्याहु धर्मेण विघृता प्रजा। *Vālmiki Rāmāyana*, 7 59

4 See *Yogaśāstra*, 2 11

5 *Daśavaikālika*, 1 1

6 धर्मो गुरुश्च मित्र च धर्म स्वामी च बान्धव।
अनाथवत्सल सोऽय सत्राता कारण बिना।। *Jñānārṇava*, Canto 2 Dharma Bhāvanā Śl 11

ıs the great relıgıon It pleases the god too,very much

धम्मो मगल मुक्किठ अहिंसा सयमो तवो।
देवापि त नमस्सन्ति जस्स धम्मे सया मणो।।[1]

The sādhaka thınks that relıgıon alone ıs the frıend master, brother and the protector of the helpless one The relıgıon bestows muktı to the sādhaka by adoptıng ıt even partıally The relıgıon has been acknowledged havıng ıts ten kınds lıke truth, non-vıolence and non-stealıng etc[2]

The sādhaka departıng for the other world after Dharma Sādhanā,hıs Karmas remaın quıte lıttle So, he has a lıttle sufferings[3] By adoptıng Dharma, even tıryañca becomes a god and the chāndāl becomes Indra (the kıng of gods)[4] The relıgıous person gets fame everywhere He becomes a loyal of every person He has sweet voıce and trıes to get hımself and others sanctıfied[5]

Thus the sādhaka contemplates over the form and nature of relıgıon as well as ıts consequences and he makes hıs soul happy both ın thıs world and ın thıs heaven

12 **Bodhı Durlabh Bhāvanā**

Under thıs Bhāvanā, the contemplatıon ıs done on lıfe, dıscretıon or wısdom and the paucıty of relıgıous thınkıng Whıle mentıonıng about the ımportance of human-yonı whıch one gets as the outcome of some good amount of karma gettıng stored

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1 दशलक्ष्ययुत सोऽय जिनैधर्म प्रकीर्तित ।
यस्याशमपि ससेव्य विन्दन्ति यमिन शिवम्।। *Ibıd* Śl 2
तितिक्षा मार्दव शौचमार्जव सत्यसयमौ।
ब्रह्मचर्य तपस्त्यागाकिञ्चन्य धर्म उच्यते।। *Ibıd*, Śl 20 and cf
सयम सुनृत शौच ब्रह्मकिन्चनता तप ।
क्षान्तिमर्दिवमृजुता मुक्तिश्च दशधा स तु।। *Yogaśāstra*, 4 93

2 एव धम्मपि काऊण जो गच्छइ पर भव।
गच्छन्तो सो सुही होइ अप्पकम्मे अवेयण।।
Uttarādhāyayansūtra,19 22

3 ता सग्वत्थ वि कित्ती ता सव्वत्थ विहवेइ वीसासो।
ता सव्व पि य भासइ ता सुद्ध माणस कुणइ।। *Swāmıkārtkeyānupreksā*, Gāthā 429

4 *Ibıd*, Gāthā 430-31

5 *Uttarādhyayanāsūtra* 10 4

The transmigration of soul takes place uncountable times and thereafter only one attains the birth as human life So, the sattva should adopt religious conduct without wastage of any moment of time

दुल्लहे खलु माणुसे भवे चिरकालेण वि सव्वपणिण।
गाढा य विवागकम्मुण्ते समय गोयम ! मा पमायए।।[1]

Even after attaining the human birth, it is more rare for the Ātman to acquire four things These are humanity listening to religion, faith and Prākram in sañyama-

चत्तारि परमगाणि दुल्लहाणीह जन्तुणो।
माणुसत्तं सुई सद्धा सजमामि य वीरिय।।[2]

The mention occurs in Sūtrakṛtānga -Humans! understand the element of religion Why don't you understand that it is very rare to acquire the Samyakbodhi The nights ones gone never come back and the birth as a human being is totally rare

सबुज्झह कि न बुज्झह सबोही खलु मेच्च दुल्लहा।
णो हूवणमति राइओ, णो सुलभ पुणरावि जीविय।।[3]

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1 *Ibid* 3 1 and cf छ ठणाई सव्वजीवाण दुल्लभाइ भवति।
माणुस्सये भवे आरियेरवेते जम्म सुकुले पच्चायाती।
केवलि पलतस्य सवणया सपस्सवासद्दहणया।
सद्दहियस्स वासम्म काएण फासणया।। *Sthānāngasūtra* 6 485
गायन्ति देवा किल गीतकानि धन्यास्तु ते भारतभूमिभागे।
स्वर्गापवर्गापस्पदमार्गभूते भवन्ति भूय पुरुषा सुरत्वाद्।।
Viṣṇu Purāṇa 2-3 24

2 *Sūtrakṛtāngasūtra*, 1 2 1 1

3 मोक्ष कर्मक्षयादेव स सम्यक्ज्ञानत स्मृत। *Jñānārṇava*, Canto 3, sl 13
and cf इओ विद्ध समाणस्स पुणो सबोधि दुल्लहा।
Sūtrakṛtānga 3 15 18
अतो मुहुत्तमित्तपि फासिय हुज्जजेहि सम्मत।
तेसि अवड्ढपुग्गलपरियटठो चेव ससारो।।
Dharmasamgrah 2 21 (Comment)

4 इय दुलह मणुत्त लहिऊण य जे रमति विसएसु।
ते लहिय दिव्व रयण भूइ णिमित्त पजालति।। *Swāmikārt-keyunuprekṣā*, Gatha 300

Therefore, one should acquire the samyaksambodh

By acquiring samyakatva, the sādhaka gradually obliterates his karmas by right knowledge which ultimately delivers him the mokṣa[1]

People who indulge in passions related to the five senses on getting the human body which is very rare and the great fools who destroy them by burning this jewel[2] Even in the human form, more rare is the acquisition of knowledge of right perception and good conduct and their preservation or maintenance[3]

Bodhi Durlabha Bhāvanā is the contemplation of the nature of soul (Ātman) and the post-thinking of the paucity of Samyaksambodhi

Thus the mind is able to have samatābhāva by contemplating over these 12 Bhāvanās or Ānuprekṣās The passions gradually get obliterated by them The right attitude then developes The asceticism gets strenghtened The sādhaka develops introvert attitude by thinking over the joys and miseries the birth and death This destroys the attachment, antipathy and other delusions of the Sādhaka and his soul becomes perfectly pure That is why these Bhāvanās have been termed the 'Jananī' of asceticism The fortunate sages and yogis do the contemplation over these bhāvanās[4]

3 **Dhyāna (Contemplation)**

Dhyāna (contemplation) has got very significant place in yoga sādhanā The human mind is very flexible Dhyāna yoga has been devised to make it stable The description of Dhyāna is abundantly

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1 इय सव्वदुलहदुलह दसणणाण तहा चरित्त च।
मुणिऊण य ससारे महायर कुणह तिण्ह पि।। *Ibid*, Gatha 301

2 For detailed study see *Bhāvanā Yoga Ek Viśleṣana*

3 *Praśnavyākaranasūtra*, Samvara Dwāra 5

4 शुभैकालम्बन चित्त ध्यानमाहुर्मनीषिण ।
स्थिरप्रदीपसदृश सूक्ष्माभोगसमन्वितम्।। *Yogabindu*, Sl 362

5 ज्झाणजोग समाहट्टुकाय विउसज्जे सव्वसो।
तितिक्ख परम नच्चा आमोक्खाएपरिवएज्जासि।।
Sūrtakṛtāngasūtra 1 8 26
ध्यानचित्तनिरोधलक्षण धर्मध्यानादिक तत्रयोगी विशिष्ट–
मनोवाक्कायव्यापारस्त ध्यानयोग।। *Ibid* Commentary
For detailed study of Dhyāna please refer to next chapter

The *Tattvārthasutrā* mentions that Dhyāna is the inflow of concentrated mind on a particular subject in the state of total solitude [1]

Under the process of this Dhyānayoga, the concentration of the contemplated object is so extreme in the sādhaka that he forgets about all the happenings around him The dirt of Karma sticking with the Ātman from times immemorial gets burnt by the fire of Dhyānayoga [2] and the darkness of attachment etc get obliterated and the mind becomes altogether clean The sattva is now able to perceive the door of mokṣa clearly

4 Samata (Equanimity)

Samatā also has much importance in the life of sādhaka The *Bhagwadgītā* calls equanimity as yoga [3] Samatā is the bearing of negligence towards the impact of auspicious and inauspicious imagination arising out of the ignorance[4] and samatā yoga is the activity of mind, speech and body indicated there

The human life or the attitude of a yogin develops unique peculiarity The yogin thereafter stops using his wonders of achievements and the power got therefrom His minute karmas get relinquished and his desires and hopes are checked [5]

Any object of the world virtually neither does any good nor bad This world is neither to be acquired nor deserted The sādhaka who realises joy and misery in the entire objects of this world, he gets illusioned Those become wrong sacraments which get neither the qualities of Ātman nor are they related to the Ātman The

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1 एकाग्रचिन्तानिरोधो ध्यानम्। *Tattvārthasūtra*, 9 27

2 सज्झायसुज्झाणरयस्स ताइणो, अपावभावस्स तवेरयस्स।
विसुज्फरीज सि मल पुरेकड समीरिय रूप्य मल व जोइणा।।
Daśavaikālika, 8 63

3 समत्व योग उच्यते। *Gīta* 2 48

4 अविद्याकल्पितेषूच्चैरिष्टानिष्टेषु वस्तुषु।
सज्ञानात् तद्व्युदासेन समता समतोच्यते।। *Yogabindu*, Śl. 394

5 ऋद्धप्रवर्तन चैव सूक्ष्मकर्मक्षयस्तथा।
अपेक्षातन्तुविच्छेद फलमस्थाप्रचक्षते।। *Ibid*, Sl 365
and see *Yogabheda*, Dwātrinśikā Sl 9

real nature of Ātman ıs the cognıtıon of rıght perceptıon and conduct Such type of thoughts and wısdom help the thought unequanımıty ın the Ātman oblıterated and equanımıty prevaıls Thıs type of contemplatıon begettıng good results ıs known as Samatāyoga or Sāmyayoga [1] Thıs vırtually becomes the attrıbute of the Ātman

Contemplatıon (Dhyāna) and equanımıty (Samatā) are ınterrelated Contemplatıon ıs ımpossıble wıthout samatā and sımılarly samatā ıs ımpossıble wıthout contemplatıon The sādhaka of Dhyānayoga ıs necessarıly requıred to dwell ın samatāyoga, and equally the sādhaka of samatāyoga needs Dhyānayoga

The sādhaka should go for contemplatıon after attaınıng the samatva It ıs ıronıcal for the soul to contemplate by developıng rıght attıtude because concentratıon ıs not possıble ın absence of samatva [2] The darkness of attachment antıpathy etc get removed by the sun of equanımıty and the yogın ıs able to have the vısıon of Parmātmā ın hıs Ātman [3] The Ātman ıtself gets absorbed ın the Parmātmā

The sādhakas devoıd of passıons and wıth theır mınd dwellıng ın equanımıty get theır fıre of passıons extınguıshed and the lamp of equanımıty ıs got aflame [4]

Thus the sādhaka becomes fearless by hıs devotıon to equanımıty Hıs Karma-bandhas get loosened So equanımıty can be regarded the last lımıt of spırıtual development because the persons havıng dıp ın the pond of samyakatva get theır kaṣāyas (attachment, antıpathy etc) washed away ımmedıately [5]

5 Vṛttısaṁkṣaya

Vṛttısamksaya ıs the last ladder of Adhyātma yoga As for

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1 See *Jaınayoga Sıddhānta aur Sādhanā*, p 88

2 समत्वमवलम्ब्याय ध्यान योगी समाश्रयेत्।
बिना समत्वमारब्धे ध्याने स्वात्माविडम्बयते।। *Yogaśāstra* 4 112

3 रागादिध्वान्तविध्वन्से कृते सामयिकाशुना।
स्वस्मिन् स्वरूप पश्यन्ति योगिन परमात्मन ।। *Ibıd* , 4 53

4 विषयेभ्यो विरक्ताना साम्यवासितचेतसाम्।
उपशाम्येत् कषायाग्निर्बोधि दीप समुन्मिषेत्। *Yogaśāstra*, 4 111

5 अमन्दानन्द जनने साम्यवारिणि मज्जताम्।
जायते सहसा पुसा रागद्वेषमलक्षय ।। *Ibıd* , 4 50

its nature Vṛttisamkṣaya originates by practice of Bhāvana, Dhyāna and samatā which implies the washing away of the strength of Ātman and Karma In other words Vṛttisamkṣaya is the total relinquishment of the attitude of the Karma continuously sticking with the Ātman form the times immemorial[1]

Vṛttisamksaya is the suppression of the vṛttis (tendencies) emerging from the unification of mind and body in the Ātman by the practice of Bhāva continually, and even suppressing them in such a manner that they would not arise again or getting them abolished for ever-

अन्यसयोग वृत्तीना यो निरोधस्तथा तथा।
अपुनर्भावरूपेण स तु तत्सक्षयो मत ।।[2]

Kinds and Causes of Vṛttis

The minute and corpulent intrinsic and extrinsic motions of Ātman is Vṛtti They arise due to the contact of Ātman with other objects which is called yogyatā[3] The tree of world is like the cutting off of the branches of a tree but the leaves still sprout up there So it is necessary to cut out the tree by its root for destroying it permanently Similar is the case of the tree of world which has to be abolished necessarily[4]

The Yogyatā already mentioned is the basic yogyatā of the tree of world Vṛttis are its plants That is the great tattva or the Real state[5]

Causes of Vṛttisamkṣaya

There are six yogas which are the causes of vṛtti samksaya -courage determination patience contentment, tattvadarsana and

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1 भावनादित्रयाभ्यासाद् वर्णितो वृत्तिसक्षय ।
स चात्मकर्मसयोगयोग्यतापगमोऽर्थत ।। *Yogabindu*, Sl 405

2 *Yogabindu* Sl 366 and see *Yogabheda Dwātrinsiku*, Śl 25

3 स्थूलसूक्ष्मा यतश्चेष्टा अत्मनो वृत्तयो मता
अन्यसयोगजाश्चैता योग्यताबीजमस्य तु।। Yogabindu, Śl 406

4 पल्लवाद्यपुनर्भावो न स्कन्धापगमेतरो ।
स्यान्मूलापगमे यद्वत् तद्वत् भवतरीरपि।। Ibid, Śl 406

5 मूल च योग्यता ह्यस्य विज्ञोयोदितलक्षणा।
पल्लवा वृत्तयश्चित्रा हन्त तत्त्चमिद परम्।। *Ibid* 409

renouncing of Janapada[1] When the yogasādhanās described about naturally collapse the yogyatā of karma-bandha of Ātman get vanished, this is the only aim of the yogin[2]

Effect of Vṛttisaṁkṣaya

By Vṛttisamkṣaya, the state of Śailesī is acquired or aroused It totally suppresses the motions of mind speech and body, and the state of the sādhaka becomes stable like a mountain, which ultimately creates the state of uninterrupted enjoyment of mokṣa for the sādhaka[3]

Thus the yoga of Vṛttisamkṣaya is attained by the sādhaka at the last moment which ultimately delivers him Kaivalya and Nirvāṇa Though the sādhaka can attain vṛttinirodha in the state of contemplation also, but that becomes only partial Total suppression lies in the Vṛttisamkṣaya yoga only

Vṛttis get relinqguished at the thirteenth ladder of spiritual journey (Guṇasthāna) The state of Kaivalya (Sayogī Kevalin), but the total obliteration of the Vṛttis takes place in the fourteenth ladder of journey (guṇasthāna), the state of Ayogī Kevalin Thus, the yoga of Vṛttisamksaya is considered to take place at the thirteenth and fourteenth guṇasthāna This is how the yogisādhaka acquires the three fruits as the outcome of his sādhanā (devotion) by Vṛttisamkṣaya the attainment of Kaivalya saibsikaraṇa, and mokṣa

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1 उत्साहान्निश्चयाद् धैर्यात् सन्तोषात् तत्त्वदर्शनात्।
मुनेर्जनपदत्यागात् षड्भि योग प्रसिद्धयति।। *Yogabindu*, Śl 411

2 यथोदिताया सामग्रयास्तत्स्वभावनियोगत ।
योग्यतापगमोऽप्येव सम्यग्ज्ञेयो महात्मभि ।। *Ibid* Sl 24

3 अतोऽपि केवलज्ञान शैलेशीसपरिग्रह ।
मोक्षप्राप्तिरनाबाधा सदानन्दविधायिनी।।' *Ibid* Śl 367

CHAPTER FOUR

THE YOGA MEDITATION AND ITS TYPES

Meditation has got supreme place in the yoga sādhanā The process of meditation had begun in the early vedic period itself No spiritual attainment is possible without Dhyāna Sādhanā because it is through righteous means that one achieves righteous goals Yogā samādhi and meditation are almost synonymous Hence meditation has an extremely significant place in the spiritual field

For Dhyānasādhanā our Rsis, yatis and munis mostly chose caves as places to contemplate in and through such practices they were able to arrive at swargatva, amaratva, Īsvaratva, Ātmatva and Brahmatva and thus achieved their desired ends So meditation is extremely essential for the yogi or the sādhaka who seeks moksa or salvation or enlightenment

The word 'Dhyāna' derives its origin from the root **ध्यै चिन्तायाम्** in the sense of thinking and with it the suffix ल्युट (lyut) is added It has even been said[1] that **निष्पन्नार्थो हि एष धातु**[2] i e meditation is that process by which one meditates on tattva and thinks in a concentrated way

(A) JAINA DHYĀNA YOGA THE INGREDIENTS OF MEDITATION

The Jaina Yoga meditation occupies a significant position in

1 See *Sanskrit Hindi Koṣa*, p 502
2 See *Abhidharmakoṣabhāṣya*, p 453 and *Arthavinis̀cayasūtranibandhanam* p 179

Indian religious practices It can even be said that Dhyāna-sādhana and Jaina Sadhanā are virtually synonymous The kind of detailed and minute account that we find here is nowhere else available According to Jaina doctrine, meditation is the best method of achieving sañyam (control) or the purification of conduct (cāritra)

Properties and Types of Meditation

The word for Dhyāna in Jaina thought is 'Jhāna or 'Jhāṇa' Meditation is the name given to the act of concentrating the mind on a goal or target momentarily [1] In *Tattvārthasūtra* the same name is given to resisting thought or the wanderings of the mind through concentration [2] In *Sarvārthasiddhi* meditation is seen as awareness-mixed knowledge which is like a stilled fire of flame [3] Whereas in *Dhyānaśataka* it is equated with stable and incessant work (Adhyawasāya) [4] In *Tattvānuśāsana* it is said that the concentrated resistance of mind which is in itself without flickering is Dhyāna This itself is yoga and this alone is called Prasankhyāna samādhi [6] Dhyāna has also been visualized as nirjarā and the source of samvarā

Actually it is not easy to focus the mind on a single object or point because mind by its very nature cannot stay that way on anything for long [8] If one spends a muhūrta in meditation, the mind thereafter strays randomly and even if it does stay still then

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1 अन्तो मुहुत्तकाल चित्तस्सेकग्गया हवइ झान।
Āvasyabhaṣyaniryukti, Gatha 1463

2 एकाग्रचिन्तानिरोधोध्यानम। *Tattvarthasūtra*, 9 27 and cf
एकाग्रेण निरोधो य चित्तस्यैकत्र वस्तुनि तद्ध्यान।
Mahāpurāṇa, 21 8

3 ज्ञानमेवापरिस्पन्दनाग्निशिखावदनभासमान ध्यानमिति।
Sārvārthasiddhi, p 455

4 ज थिरमज्झवसाण त झाण ज चल तय चित्त।
Dhyānaśataka, Gāthā 2

5 एकाग्रचित्तविरोधो य परिस्पन्देन वर्जित तद्ध्यानम्।
Tattvānuśāsana, Gāthā 56

6 तदस्य योगिनो योगश्चित्तेकाग्रनिरोधनम्।
प्रसख्यानसमाधि स्याद् ध्यान स्वेष्टफलप्रदम्।। *Ibid*, Gāthā 61

7 तद्ध्यान निर्जराहेतु सवरस्य च कारणम्। *Ibid*, Gāthā 56

8 आमुहूर्तात्। *Tattvarthasūtra*, 9 28
and See *Dhyanaśataka*, Gāthā 3

that would amount only to thinking and in any case it will be a different Dhyāna due to the difference in its orientation or attitude [1] In other words, one can say that Dhyāna or samādhi is that in which one ponders over the statements that help one in evaluating worldly bonds To put it another way, one tries to be one wth the ātman on the strength of good 'words' once one's mire of karma gets washed away [2]

This state is samarasībhāva in *Tattvānusāsan* [3] and savīrya dhyāna in *Jñānārṇava* [4] In *Tattvārthasūtra* meditation is equated with concentrated resistance of mind by one who has Uttamasamhanan [5] In scriptures, samhanan is said to have six types [6]

(i) Vajra Rsabhanārāca samhanan
(ii) Ṛṣbhanārāca samhanan
(iii) Nārāca samhanan,
(iv) Ardhanārāca samhanan
(v) Kīlikā samhanan and
(vi) Samvartaka samhanan

The first of these samhanans are considered better for meditation [7] Yet only that Sādhaka qualifies for mokṣa who has vajra Rsabhanārāca samhanan When the yogi focuses all his divergent ponderings towards a single orientation, then he attains Ekāgranirodha yoga That in turn is known as samādhi or Prasankhyān [8]

The notable thing in this context is that attitudes or orientation

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1 मुर्हूतात् परितश्चिन्ता यद्वा ध्यानान्तर भवेत्।
बह्वर्थसक्रमे तु स्याद्दीर्घापि ध्यानसन्तति ।। *Yogaśāstra*, 4 116
2 *Yogapradeepa* Gatha 138
3 *Tattvānusāsana*, Gātha 137
4 *Jnānārṇava*, Chap 31, Savīrya Dhyān Kā Varṇan
5 उत्तमसहनस्यैकाग्रचिन्तानिरोधो ध्यानम्। *Tattvārthasūtra*, 9 27
6 छव्विहे सघयणे पण्णते त जहा-वहरोसभणारायसघयणे, उपभणाशय सघयणे नारायसघयाणे, अद्धनारायसघयणे, खीलिससघयणे द्वयेट्ठसघयणे।
Sthānāngasūtra, Pra U , Sūtra 6
7 *Tattvārthavārtika* p 625
8 *Tattvānusāsana* Gātha 60 61

are of two kinds - Roopi and Aroopi Aroopi orientation is equated with the liberated soul and because it is transcendental so it is also called Anālamban yoga [1]

Roopi Ālamban is perceptible to senses Though those qualifying for Roopī or sālamban dhyana are able to develop their cāritra up to the sixth guṇasthān[2] whereas those who qualify for Anālamban yoga achieve spiritual development from the seventh to the twelfth guṇasthān [3] Anālamban meditation emerges when sālamban meditation detaches itself from worldly objects and an intense desire arises for realizing the true nature of Ātman When there is absolute self-realization then dhyāna is there no more because nirālambanā meditation is a very special kind of effort in which one attempts either just before attaining Kaivalya Jñāna or at the time of Yoganirodha

Thus on achieving siddhi or nirālamban Jñāna, the state of samsāra gets dissolved It is the Kaivalya jñāna that then prevails Thereafter there emerges the Ayogyāvasthā which is another name for Nirvāṇa or enlightenment itself [4]

There have been used different synonyms for meditation like tapa (penance), samādhi (profound meditation) dhīrodha, swānta nigrah, antahsamlīnatā, sāmyabh (equanimity), samarasībhāva etc [5]

Elements of Dhyāna

There are three main elements of Dhyāna

(i) Dhyāta, (ii) Dhyeya

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1 आलबण पि एय रूविमरुवी य इत्थ परमुत्ति ;
तग्गुणपरिणपइरूवो सुमुमो अणालम्बणो नाम । ।
Yogavimśikā, Gāthā 19

2 अप्रमत्तप्रमर्तीख्यो धर्मस्यैतौ यथायथम् । *Jnañārṇava*, 28 25

3 अप्रमत्त सुसस्थानो वज्रकायो वशी स्थिर ।
पूर्ववृत्तसवृत्तो धीरो ध्याता सम्पूर्णलक्षण । । *Jnañārṇava*, 28 26

4 एयम्मि मोहसागरतरण सेढी य केवल चेव ।
तत्तो अजोगजोगो कमेण परम च निव्वाण । ।
Yogavimśikā Gāthā 20

5 योगो ध्यान समाधिश्च धीरोध स्वान्त निग्रह ।
अन्त सलनिता चेति तत्पर्याया स्मृता बुधै । ।
Tattvānuśāsana, p 61

(iii) Dhyāna [1]

Acārya Śubhachandra proposes four elements i e Dhyātva, Dhāya, Dhyāna and the fruit of Dhyāna [2]

(i) Dhyātva

He is the sādhaka equipped with eight guṇas (qualities) He should have a desire for mokṣa He should be detached from saṁsāra (world), established in Āsana a conqueror of senses free from ire, of a calm mind His mind should be under control He should be patient and equipped with Saṁvarā [3]

(ii) Dhyāna

Dhyāna is Dhyātā's getting established in Dhyeya [4] Niścayanaya designates kartā karma karaṇa sampradāna apādāna and adhikaraṇa as ṣatkarmayā Ātmā This is dhyāna [5]

(iii) Dhyeya

That which is meditated upon is Dhyeya

Important Directions for Dyāna Sādhanā

For the success of the Dhyāna sādhanā the sādhaka should be in command of his senses and should have fortified himself by forsaking possessions (parigra) through the rooting out of passions (kaṣāyas)[7] through observing a fast (vratā) and through disciplining

1 ध्यान विधित्सता ज्ञेय ध्याताध्येय तथा फलम्। *Yogaśāstra* 7 1

2 ध्याताध्यान तथा ध्येय फल चेति चतुष्टयम्। *Jnānārṇava*, 4 5

3 मुमुक्षर्जन्मनिर्विण्ण शान्तचित्तो वशी स्थिर ।
जिताक्ष सवृतो धीरो ध्याता शास्त्रे प्रशस्यते।। *Ibid* 4 6

4 ध्यायते येन तद्ध्यान यो ध्यायति स एव वा।
यत्र वा ध्यायते यद्वा, ध्यातिर्वाध्यान मिष्यते।।
Tattvānusasana, sl 67

5 स्वात्मान स्वात्मनि स्वेन ध्यायेत्स्वस्मै स्वतो यत ।
षटकारकामस्तस्माद् ध्यानमात्मैव निश्चयात्।। *Ibid*, śl 74

6 सगत्याग कषायाणा निग्रहो व्रतधारणम्।
मनोऽक्षाणा जयश्चेति सामग्री ध्यानजन्मनो।। *Ibid* śl 75

7 निरुन्ध्याच्चित्तर्दुध्यान निरुन्ध्यादयत वच ।
निरुन्ध्यात कायचापल्य तत्त्वावत्लीनमानस।। *Yogasāra* śl 163

of the mind He should stabilise his mind by becoming free from all the doṣas (demerits)[1] Factors having great significance for attainment and siddhi of Dhyāna are sadguru, samyaksraddhāna, incessant work (Abhyāsa) and stability of the mind[2]

Ingredients of Meditation

It has the following components Pūraka, Kumbhaka, Recaka, Dahana, plawanā, mudrā, mantra, maṇḍala, Dhāraṇa, Karmādhiṣṭhāna the samsthān of devas, linṇa, Āsana, Prāmāṇa and vāhana etc In fact all that goes into the components of dhyāna by way of sayings of mantravāda etc is dhyāna[3] To put it briefly, all the elements of Ācāramīmānsā fall under dhyāna only

Practices like japa, tapa vrata and dhyāna do not in fact bring about desired results[4] unless these are done with a cleansed and pure mind In the absence of this factor the observance of vratas is also more like a punishment[5] The control of senses is essential because without that the passions do not get dissolved or eliminated[6] The purity of dhyāna or its siddhi is the only way of stepping away from one's karmas[7] and meditation on Ātman enables us to know its true nature[8] Whereas dhyāna is a counter-attach on

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1 मामुज्झह मा रज्जह मादूसहइट्ठणिट्ठअट्ठेसु।
थिरमिच्छहिजइ चित्त विचत्तझाणप्पसिद्धीए।।
Vrddravyasamgrah Gāthā 48

2 ध्यानस्य च पुनर्मुख्यो हेतुरेतच्चतुष्टयम्।
गुरुपदेश श्रद्धान सदाभ्यास स्थिर मन।।
Tattvānusāsana, śl 218

3 *Ibid*, śls 216-218

4 कि व्रते कि व्रताचारै कि तपोभिर्जपश्च किम्।
कि ध्यानै कि तथा ध्येयैर्न चित्त यदि भास्वरम्।।
Yogasātra śl 68

5 मन शुद्ध्यैव शुद्धि स्याद् देहिना नात्र सशय।
वृथा तद्व्यतिरेकेण कायस्यैव कदर्थनम्।। *Jñānārṇava*, 22 14

6 अदान्तैरिन्द्रियह्यश्चलैरपथगामिभि। Yogaśāstra, 4 25-8

7 See *Jñānrṇava*, 20 14

8 एवमभ्यासयोगेन ध्यानेनानेन योगिभि।
शरीरात स्थित स्वात्मा यथावस्थोऽवलोक्यते।।
Yogapradīpa, śl 16

all excesses of indulgence,[1] karmaksaya can result only from self-cognition which in turn brings us to mokṣa.[2]

It is to be remembered that meditation can lead to auspicious as well as inauspicious fruits. It can get you chintāmaṇi the jewel or it can get you to just waste matter of the kind that is left after the extraction of oil. As such it is essential that there should be swa-vrtti as well as sāmyabhāva (equanimity) along with the resistance to outer tendencies if the siddhi of dhyāna is to be achieved.[4] The sādhaka does not take cognizance of anything except self-realization.[5] Even if worldly matters cause concern to him suddenly, he needs give them an inward turn and should remember his Guru or Deity sitting in sukhāsana in an isolated place free from all desires of the flesh.[6] This purifies dhyāna.

Means to Dhyāna

The mention of the means of dhyāna is well found in our ancient scriptures too. These are: vairājnya, tattvavijñāña, nirgranthatā, samacittatā and parisahajeya.[7] Apart from these Asamgatata, sthiscittata, uramsmaya, and tolerance are also mentioned in this very context.[8]

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1. झाणणिलीणो साहू परिचाग कुणइ सव्वदोसाण।
तम्हा दुझाणमेवहि सव्वदिचारस्स पडिकमण।।
Niyamasāra, Gāthā 93
2. मोक्षकर्मक्षयादेव स चात्मज्ञानतो भवेत्।
ध्यान साध्य मत तच्च तद्ध्यान हितमात्मन।। *Yogaśāstra* 4 113
3. इतश्चिन्तामणिर्दिव्य इत पिण्याकस्वण्डकम्।
ध्यानेन चेदुभे लभ्ये क्वाद्रियन्ता विवेकिन।। *Iṣtopadesha*, 20
4. तत स्ववृत्तित्वाद् बाह्यध्येय प्राधान्यापेक्षा निवर्त्तितामवति।
Tattvārthavārtika p 626
5. तदा च परमैकाग्रयाद्वहिरर्थेषु सत्स्वपि।
अन्यत्र किंचनाभाति स्वमेवात्मनि पश्यत।
Tattvānuśāsana, Śl 172
6. *Yogaśatak* Gāthā, sl 60
7. वैराग्यतत्त्वविज्ञान नैर्ग्रन्थ्य समचित्तता।
परीषहजयश्चेति पचैते ध्यानहेतव।।
Vrhaddravyasamhita p 201
8. See *Upāsakādhyayanasutra* 39 634

Different Types of Dhyāna

In different Jaina Āgamas[1] and in Jaina texts related to yoga[2] four main varieties of dhyāna are mentioned These are Ārta, raudra dharmya, and sukladhyāna The first two are considered Aprasasta and the last two prasasta In *Tattvārthasūtra* only the last two i e Dharmya and sukladhāyāna are taken to be the root cause of moksa[3] Others are not emptied of the cycle of samsāra

The *Jñānārnava* mentions three types of Dhyāna Prasasta, Aprasasta and śuddha[4] Hemchandrācārya has made a division in terms of Dhyātā, Dhyeya and Dhyana and Dhyeya itself has four kinds[5] These are -

(i) Pindastha, (ii) Padastha
(iii) Swarūpa, and (iv) Rūpātīta

These four varieties of Dhyeya figure in *Jñānārñava* also[6] The four varities of Dhyeya offered by Rāmasenācārya are nāma, sthāpanā dravya and Bhāvā[7] This categorization has its own

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1 चत्तारि झाणा पण्णता, व जहा–अट्टेझाणे,
रोद्देझाणे धम्मेझाणे, सुक्केझाणे। *Sthānāngasūtra*, sutra 4
Ist updesaka and see *Samvāyāngasūtra*, fourth
samvāya Aupapātikasūtra, Tapdhikara,
Bhagawatīsūtra, sataka 25, updesaka 7

2 अट्टेणातिरिक्खगई रुद्दज्झणेण गम्मती नरय।
धम्मेण देवलोय सिद्धिगई सुक्कझाणेण।।
Dhyānaśataka Gātha 5 and
यच्चतुर्धा मत तज्ज्ञै क्षीणमोहैर्मुनीश्वरे ।
पूर्वप्रकीर्णकाङ्गेषु ध्यानलक्ष्यसविस्तरम्।। *Jñānārnava*, 4 1
आर्न्तरौद्रधर्म शुक्लानि *Tattvārthasūtra* 9 29

3 परे मोक्षहेतू। *Tattvārthasūtra*, 9 29

4 सक्षेपरुचिभि सूत्रान्तन्निरूप्यात्मनिश्चयात्।
न्धिैवाभिमत कैश्चिद्यतो जीवाशयस्त्रिधा।। *Jñānārnava*, 3 27

5 पिण्डस्थ च पदस्थ च रूपस्थ रूपवर्जितम्।
चतुर्धा ध्येयमाम्नात ध्यानस्यालम्बन बुधै।। *Yogaśāstra*, 7 8

6 पिण्डस्थ च पदस्थ च रूपस्थरूपवर्जितम्।
चतुर्धा ध्यानमाम्नात भव्यराजीवभास्करै।। *Jñānārnava*, 37 1

7 नाम च स्थापन द्रव्य भावश्चेति चतुर्विधम्।
Tattvrānuśāsana śl 99

speciality According to this Dravya Dhyeya itself presents itself as Pindastha Dhyāna,[1] because Dhyeya matter or Ātman in the body are of the Dhyatva is itself the object of Dhyana and the same is the function of Pindastha Dhyana also Apart from this, we also find a mention of 24 varieties of Dhyeya [2] Twelve of these are (respectively) Dhyāna, sūnya, Kalā, Jyoti, Bindu Nāda, Tara, Laya, Mātrā, Pada and Siddhi By adding Parampada to these Dhyānas we get other varieties of Dhyāna

Before going into these varieties and sub-varieties of Dhyāna, let us expound on four varieties universally acknowledged in Āgamas and Yoga texts

(1) Ārta Dhyāna

Ārta means sorrow Thus Ārta Dhyāna is that which has its roots in sorrow [3] or in separation from loved things or contact with things undesirable [4] or attachment with worldly things on account of unavoidable Moha [5] The stupidity that comes from attachment is due to ignorance As a result the Jīva becomes sad on getting or not getting things that are otherwise not desirable It is Ārta Dhyāna [6]

This Dhyāna has four ways of happening

(i) Apriyavastusamyoga,

(ii) Priyavastusamyoga

(iii) Pratikūlavedanā and

(iv) Nidāna Ārta Dhyana[7]

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1 *Ibid*, śl 134

2 सुन्नुकुलजोइबिन्दुनादो तारो लओ लवोमत्ता।
पयसिद्धपरमजुयाझाणइ हुति चउवीस।।
Namaskāraswādhayāya (Prākrta), p 225

3 *Sthānānagsūtra*, Prathan Udesaka, Sūtra 12, p 675

4 *Samvāyāngasūtra* Samavāya4

5 *Dasavaikālīkasūtra* Prathama Addhyaya

6 ऋते भवमथात्त स्यादसद्ध्यान शरीरिणाम्।
दिग्मोहोन्मत्ततातुल्यमविद्यावासनावशात्।। *Jñānārnava*, 25-23

7 *Sthānangasūtra* Prathaña Uddesaka sūtra 12, p 675 and see *Autapātikasūrta* Tapodhikra
Bhagavatisūtra, *śataka25*, *Uddesaka7*, *Tattvārthasūrta*, 931-34

(i) Apriyavastusaṁyoga Ārta Dhyāna

The Jīva, who is already depressed due to antipathy is constantly thinking on terms of getting ride of undesired things words, etc This kind of constant thinking is Apriyavastusamyoga Ārta Dhyāna [1]

Ācarya Subhachandra has given the name Aniṣṭa Samyoga Ārta Dhyāna to sorrow emanating from fire, snake, tiger, water etc and from mobile things beings from a bad ruler, enemy etc as fixed sources of sorrow The same applies to sorrow on account of one's body, relatives, money etc.[2] Buddhist have however recongized this kind of feeling under Dukkha (sorrow) [3]

(ii) Priyavastuviyoga or Iṣṭaviyoga Ārta Dhyāna

Restlessly hankering for things desired or liked by the five senses a strong desire to meet or be near those who are likely to be the means of finding such things (parents, relatives etc), a concern that contact with physical comfort or gratifications should be always there and the fear of feeling sad due to their absence in the future this is the second variety of Ārta Dhyāna and is called Iṣṭaviyoga Ārta Dhyāna This has also been recognised by Buddhists the first of Āryasatyas [4]

(iii) Pratikūlavedanā Ārta Dhyāna

Falling under the third category of Ārtadhyāna i e Pratikūlavedanā Ārtādhyāna is the worry born by the annoyed Jīva (also immersed in attachment) when he becomes sick due to one

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1 अमणुण्णाण सद्दाइविसयवत्थूण दोसमइणस्स।
धणिय वियोगचिंतणमस पओगाणुपरण च।।
Dhyānaśataka Gāthā, 6

2 See *Jñānārṇava*, 25 25-28

3 See *Abhidharmadesanā Bauddha siddhānton kā Vivechan*, chapter "Chāra Ārya Satya," Explanation of Dukkha, the Ārya satya

4 See *Sthānāngasūtra*, Pratham Uddesaka, sūtra 12, *BhagawatÏsutra*, Śataka 25, Uddeśaka 7 and
Āupapātikasūtra Tapodhikāra, and
इट्ठाणविसयाईण वेयणाए य रागरत्तस्स।
अवियोगऽज्झवसाण तहसजोगाभिलासोय।।
Dhyānaśataka, Gātha 8 and See *Jñānārnava* 25 30-11

of the sixteen Mahārogas or is hurt by a weapon or when his heart is beyond itself due to some unbearable pain[1]

(iv) Nidānānubandhi or Bhogatrdhyāna

The fourth Ārtadhyāna is Nidānānubandhi In this one longs for worldly prosperity in return for one's sādhanā Under this fall the following activities Desiring momentary sensual pleasures of their or the other world, having a strong hankering for physical pleasures or gratifications trying to find ways and means of attaining temporal pleasures in place of laudable practices like samyama, penance celebacy etc[2] Looking for means to achieve the beauty and other guṇas (powers or attributes) of the chief of gods or a chakravartin emperor also comes under the same This is the fourth Ārtadhyana[3]

Properties of Ārtadhyāna

There have been narrated four properties by the Śāstrakāras These are

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1 See *Sthānāngasūrta* Pratham Uddeśka sūtra 12, *Bhagawatīsutra*, sl, 25 Uddesaka 7 *Āupapātikasūtra Tapodhikāra*, and

(a) तहसूलसतीस रोगाइवेयणाएविजोगपणिहाण।
तदसपओगचिता तप्पडिआराउलमणस्स।।

Dhyanaśataka Gatha 7

(b) कासश्वास भगन्दरोदरजराकुष्ठातिसारज्वरै ।
पित्तश्लेष्मरुत्प्रकोपजनितै रोगै शरीरान्तकै ।।
स्यात्सत्त्वप्रबलै प्रतिक्षणभवैर्यद्रव्याकुलत्व नृणा।
तद्रोगार्त्तमनिन्दितै प्रकटित दुर्वारदु खाकरम।।

Jñānarṇava 25 32-33

2 परिजुसि य कामभोग-सयओग सपउत्ते,
तस्स अविप्पओग सतिसमणागए यावि भवइ। *Sthānangasūtra*, Pratham Uddeśaka sūtra 12 and See *BhagāwatIsūtra* Śataka 25 ūddesaka 7,
Aupapātisūtra *Tapodhikara*, *Tattvarthsutra*, 9 34

3 देविचक्कवट्टित्तणाइ गुणसिद्धिपत्थणमईय।
अहम नियाणचितणमण्णाणाणुगयमच्च त।।

Dhyānaśataka Gāthā 9 and

भोगाभोगीन्द्रसेव्यास्त्रिभुवनजयिनीरूपसाम्राज्यलक्ष्मी।
राज्य क्षीणारिचक्र विचितसुखधूलास्यलीलायुवत्य ।।

Jñānārṇava 25-34 and see *Ibid* 35

(i) Krandana (weaping)
(ii) Expressing grief
(iii) Shedding tears
(iv) Lamentation (vilāpā)[1]

These are the four properties of Ārtadhyāna A person having these properties is Ārtadhyānī

Three Leśyās (thought-paints) of Ārtadhpāna

The Ārtadhyāna has three lesyās – Krishna (Black), Nīl (Blue), and Kapota [2]

The ignorance dominates this type of dhyāna, attachment and antipathy increase which causes the jīva become engrossed with fear, misery, suspicion, laziness, quarrel passions, regret and spiritual delusion [3]

The intellect of the Ārtadhyānī does not remain stable It fluctuates due to the impact of attachment and antipathy That is why he wanders in the Tiryancagati [4]

His mind gets involved in worldly objects having been deviated from the concentration over Ātman and he developes extreme attachment for the desired things His bereavement from these things make him perturbed So this dhyāna is called inauspicious This is the root of this world-journey [5] The Ārtadhyāna should be abandoned by the saints considering that it is root of entire inadvertence because this dhyāna is able to get hold of even the

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1 अट्टस्सण झाणस्स चत्तारिलक्खणापण्णता त
जहा कदणया सोयणया, तिप्पणया, परिवेदना।
Sthānānga Pratham Uddeśaka, sūtra 12

2 Refer to next chapter for, Leśyaś

3 कावोयनीलकालालेस्साओनाइसकिलिट्ठाओ।
अट्टज्झाणोवयस्स कम्मपरिणामजणियाओ।।
Dhyānasatak Gāthā 14 and see *Jñānārnava* 25 40

4 *Jnanarnava*, 25 43

5 रागो दोसो मोहो य जेण ससारहेयवो भणिया।
अट्टमि य ते तिण्णवि, त त ससारतरूबायि।।
Dhyānaśataka Gāthā-13

sanyamaka with avirati, desavirati and full of negligence (pramādanistha)[1]

This type of dhyana is begotten spontaneously as a result of vague rites and without human efforts from times immemorial[2]

(2) Raudra Dhyāna

Raudra means anger, vulgarity, fearfulness etc A perosn thinking in this state is called Raudradhyāna Philosophers have termed a cruel person as Raudra, and the feelings, functions and their results known as Raudra[4] It is red coloured

Raudradhyāna is the concentration over backbiting ill-speaking abusing and even false-telling and order for killing sombody etc Such dhyāna is the expertise in fraud, cheating and committing a sin unknowingly[5] According to Subhachandra the sādhakas with seasoned mind have called Raudradhyāna to one skilled in killing the lives of different creatures, well-versed in propagating sinful acts and atheistic views having the company of cruel persons being himself cruel by nature and with aptitude for vulgarity[6]

This type of dhyāna is inauspicious or interrupting It subsists

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1 एव चउव्विह रोगद्दोसमोह कियस्स जीवस्स।
अट्टझाण ससाइवद्धण तिरियगइमूल।।
Ibid, Gatha 10

2 एतद्विनापि यत्नेन स्वयमेव प्रसूयते।
अनाद्यसत्सुमुद्भूत सस्कारादेव देहिनाम्।।
Jñānārnava 25 41

3 See *Sanskrit-Hindi Kosha*, p 833

4 रुद्र क्रूराशय प्राणी प्रणीतस्तत्त्वदर्शिभ ।
रुद्रस्य कर्मभावो वा रौद्रमित्याभिधीयते।। *Ibid*, 26 2

5 पिसुणासo भास भूयभूय बायाइबयणपणिहाण।
मायाविणोइसघणपरस्सापच्छन्नपावस्स।।
Dhyānasataka, Gātha 20

6 हिंसाकर्माणिकौशल निपुणतापावोपदेश भृश।
द्राक्ष्य नास्तिकशासने प्रतिदिन प्राणातिपाते रति ।।
सवास सह निर्दये विरत नैसर्गिकी क्रूरता।
यत्स्यादेहभृता तदत्र गदित रौद्र प्रशान्ताशये ।।
Jñānārnava, 26 6

on bad emotions It creates attachment etc for violence, lies, theft, involved with protection of wealth [1] This dhyāna has also four kinds as described above [2] These one Himsānubandhi, Mrsanubandhi, Chauryananda, and Visayasamraksanubandhi

(i) Himsānubandhi Raudrādhyāna

When the mind is engrossed with extreme anger, it aims at the beating of the jīvas (creature) binding, burning or killing them That becomes the state of the person having cruel heart and such an element is subjected to hell [3] The Himsānubandhī Raudradhyāna is the cause behind the state of getting the group of jīvas killed, tortured, destroyed and cheated [4]

(ii) Mṛṣānubandhī Raudradhyāna

Mrsānubandhī is another type of Raudradhyāna wherein lie the demerits like cheat deceit crime, backbiting, wrong accusation a speech creating violence, lie, giving false evidence, and all the acts related to falsehood The person indulging in these acts has also the demerits of self centredness and tries to assume the style to project himself a pious fellow [5]

A person committing wrong acts with perverted assumptions his mind is definitely known as Mrsānanda Raudradhyānī [6] The Mrsānandi sattva cheats others for the fulfilment of his desired

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1 See *Sthānāngasūtra, Pratham Uddesaha,* sūtra 12
Bhagawatīsūtra 307 Śataka 25 , *Aupapātisūtra* Tapodhikāra

2 *Ibid,* and हिंसाऽयनृतस्तेयविषयसंरक्षणेभ्यो रौद्रम् ।

Tattvārthasūtra, 9 36

3 सत्तवहवेहबघणडहणङ्कणमारणाइपणिहाण ।
अइ कोहग्गहवत्यनिग्घिणमणसोऽहमविवाग । ।

Dhyānaśataka, Gāthā 19

4 हते निष्पीडिते ध्वस्ते जन्तुजाते कदर्थिते ।
स्वेन चान्येन या हर्षस्तद्धि सा रौद्रमुच्यते । ।

Jñānārnava, 26 4

5 *Dhyānaśataka* Gāthā 20

6 असत्यकल्पनाजालकश्मली कृतमानस ।
चेष्टते यज्जनस्तद्धि मृषारौद्र प्रकीर्तितम् । ।

Jñānārnava, 26 16

goal even by telling a lie and understands himself cleaverer than others

(iii) Chauryānand Raudradhyāna

All the activities related to theft right from the determination for theft uptil committing it, along with extreme anger, antipathy, temptation having been dominated by these forces making scheme for theft are categorised under Chauryānanda Raudradhyāna Kidnapping of other's property or things is theft Such type of thinking is Chauryānanda or Steyānubandhī Raudradhyāna [1] The dhyāna which is engaged in the acts of theft or cunningness is Chauryānanda Raudradhyāna [2]

(iv) Viṣayasaṁrakṣaṇānubandhī Raudradhyāna

Samrakṣānubandhī Raudradhyāna is the thinking over the objects regarding providing things of luxury to fulfil sensual pleasures protecting wealth as the source of all the temporal pleasures occupied with accumulation of money bothering about money ignoring wrong and injust ways, envy with all the participants of the booty and having antipathy with them [3]

The Visayasamrakṣaṇānubandhī Raudradhyāna is bothering about the protection for one's wealth, wife, son kingdom etc having been afraid of the enemy or aspiring for encroaching upon the wealth and property of one's enemy by killing him with sharp

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1 See the *Vyākkhyā* on *Sthānngasutra* 12 p 681, *Bhagawatīsūtra*, Sataka 25 Commentary on Uddesyaka 7, and see *Aupapātikasutra Tapodhikāra*, and
तह तिव्वकोहलहाउलस्सभूओव धायणमणज्ज।
परदव्वहरणचित्त परलोयावायनिरवेक्ख।।
Dhyānaśataka, Gāthā 21

2 चौर्योपदेशबाहुल्य चातुर्य चौर्यकर्मणि।
यच्चौर्यैकपर चेतस्तच्चौयानन्द इष्यते।। *Jñānārṇava*, 26 24

3 See *Vyākkhya* on *Sthānāñgasutra* 12, p 681, *Bhagawatīsūtra*, Sataka 25 uddeśaka 7 and Commentary on it, *Aupapātikasūtra*, Tapodhikara and see
सदाइविसयसाहणधणसारक्खणपरायणमणिटठ।
सत्थामिसकणपरोवधायकलुसाउल चित्त।।
Dhyānasataka, Gātha 22

weapons the mind being engrossed with cruel motives[1]

As such the Raudradhyānī is engaged in Apodhyāna and divises the scheme for torturing other creatures As a result he himself gets tortured by others afraid of worldly and divine fear He is deprived of mercy, shamelessness for wicked deeds and deriving pleasure in the commitment of sinful deeds Thus, this type of Raudradhyāna is the root causes of the world and it is understood the cause of Narakagati[2]

Properties of Raudra Dhyāna

The Sāstrakāras have enunciated four properties of a Raudradhyānī[3]

(i) The Raudradhyānī has got the tendency for Āsravas like violence etc They become such persons as are tended towards wrong deeds and often planning to bring loss toothersinoneway or the other

(ii) The Raudradhyānī is bestowed with much sins because of his indulgence in wicked deeds extremely

(iii) He has the tendency full of ignorance because of his knowledge got after studing bad books (kusāstras)

(iv) The Raudradhyani does not atone for the sins com-

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1 आरोप्य चाय निशितै शरोघैर्निकृत्य वैरिव्रजयुद्धताशम्।
दग्ध्वा पुरग्रामवराकराणि प्राप्स्येऽहमैश्वर्यमनन्यसाध्यम्।।
Jñānārṇava 26 30-33

2 रोद्दज्झाण ससारवद्धण नरयगइमूले।
Dhyānasataka, Gātha 24

3 रुद्दस्सण झाणस्स चत्तारिलक्खणापण्णता त जहा-
ओसण्णेणदोसे, बहुदोसे, अन्नाणदोसे, आमरणतदोसे।
Sthānangasūtra, Pratham Uddeśaka Sūtra 12, *Bhagawatisūtra* sūtra 3, Śataka 25 and
लिगाइतस्स उस्सण्ण बहुलनानाविहामरण दोसा।
तेसिचिय हिंसाइस बाहिरकरणोवउत्तस्स।।
Dhyānaśataka, Gātha 26

mitted by him These are the four properties of Raudradhyani Acarya Subhachandra considers four properties of Raudradhyāna Cruelity, Punishment, deprivation, and harshness [1]

Lesyās (thought-paints) of Raudra Dhyānı

This type of dhyānī has the thought-paint of black, blue and kāpota colours because of the fact that such dhyānis have to have cruel results [2] This Raudradhyāna often happens at the spiritual journey crossing the fifth ladder [3] It is kṣāyopasamikabhāva and its time is to remain for long The object of this type of contemplation is always some thing maligned [4]

Both Ārta and Raudra Dhyānas are to be condemned Such type of dhyānas are often found with the householders having desires to grab other's wealth and get dominated by passions [5]

This type of dhyāna is sometimes seen with the saints and monks because of the impact of Prārabdha These are the cause behind the world [6] These are bad dhyānas which emerge auto

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1 क्रूरता दण्डपारुष्य वञ्चकत्व कठोरता।
निस्त्रिशत्व च लिङ्गानि रौद्रस्योक्तानि सूरिभि ।।
JJñānārṇava, 26 37

2 कापोय-नील-कालालेसाओ तिव्वसकिलिट्ठाओ।
रोद्दज्झाणोवगयस्स कम्पपरिणाम जणियाओ।।
Dhyānaśataka, Gātha 25 and
कृष्णलेश्याबलोपेत श्वभ्रपातफलाङ्कितम्।
रौद्रमेतद्धि जीवाना स्यात्पयञ्चगुणभूमिकम्।।
Jñānārṇava, 26 36

3 अबिरय देसासजय जणमणससेवियमहण्ण।
Dhyānasataka, Gāthā 13

4 क्षायोपशमिको भाव कालश्चान्तर्मुहूर्त्तक ।
दुष्टाशयवशदेतदप्रशस्तावलम्बनम।। *Jñānārṇava* 16 39

5 इत्यार्त्तरौद्र गृहिणामजस्र ध्याने सुनिन्द्ये भवत स्वतोऽपि।
परिग्रहारम्भकषायदोषै ऽकलङिकते अन्त करणे विशङ्कम्।।
Ibid 26 41

6 क्वचित्कुचचिदमी भावा प्रवर्त्तन्ते मुनेरपि।
प्राक्कर्मगौरवाच्चित्र प्राय ससारकारणम्।।
Jñānārṇava 26 41

matically due to the jīva, sacraments of eternal days[1] Therefore, both of them are to be avoided

(3) Dharma Dhyāna

Contemplation over religion (Dharma) is known as Dharma Dhyāna Now the question arises as to what religion is?

Nature of Dharma (Religion)

The word 'Dharma has been variously interpreted in Indian literature The *Atharvaveda* describes it as a quality having acquired its origin from religious activities and sacraments[2] The use of the word religion in *Chhāndogyopanisad* indicates towards the duties ascribed to Aṣramas[3] In the *Mahābhārata*, the word *Parmadharma* occurs for non-voilence in the Anusasāna Parvan[4] and inatrocious in the Vana Parvan[5] The Acara (Conduct) itself has been designated Dharma in *Manusmṛti*[6]

The word 'Dharma derives its origin from the 'dhṛ' dhāraṇe root of Sanskrit[7] It means 'to hold'[8] Some scholars consider its origin from 'dhṛ' dhārāṇe root which implies for example keeping one object from one place to another place Similarly, dharma is the one which safeguards the creatures of the world from befalling in the bad state or which liberates them from miseries and bestows them with the bliss of lightly appreciated quality at the same time or gets to high state of life[9]

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1 *Ibid* 26 43
2 *Atharvaveda*, 9-17
3 *Chhāndogyopanisad*, 1 13
4 *Mahābhārata*, Anusāśana Parvan, 115 1
5 *Ibid* Vana Parvan 373 73
6 आचार परमोधर्म । *Manusmṛti*, 1 108
7 धारणात् धर्म इत्याहु । *Vālmīki Rāmāyaṇa*, 7 5
8 See *Dharmadarśana Manana aur Mūlyānkana*, p 5
9 यस्माज्जीव नरकगतिर्यग्योनिकुमानुषदेवत्वेषु प्रपतन्त धारयतीति धर्म ।
उक्त च दुर्गतिप्रसृटतानि जीवान् यस्माद्धायते पत ।
धत्ते चैतान् शुभस्थाने तस्माद् धर्म इति स्थित ।
Daśavaikālikasūtra, Jinacūrṇi, p 15
देशयाभि समीचीन धर्म कर्मनिवर्हणम् ।
ससार दु खत सत्त्वान् यो धरत्युत्तमे सुखे ।।
Ratnakaraṇḍa Śrāvakācāra, Śl 1 2

Religion stablishes the jīvas at the supreme place by liberating them from the heinous state So it is Dharma When it is thought out in depth, there appears in difference between 'holding' and 'keeping' but they are interdependent The religion contains both of the aspect The jiva in the world aspiring from redemption from its heinous state has to hold religion (Dharma) and it is the religion only which will lift him from that state conferring the supreme bliss upon him

All the jīvas in this world are unhappy They are in look out of a place with is devoid of pain and anguish and it is Dharma which can lead the jīva to such a destination[1]

The writer of the commentary *Tātparyāvyakkhyā*[2] of the *Pravacansāra* defines religion—One that uplifts the jīvas of the world wandering here under the effect of delusion, attachment etc , and transforms them into a conscious state devoid of demerits According to Paramatmāprakasakārā[3] the Dharma liberates jīva from delusion attachment etc and diverts him towards pious feeling which causes the satva getting constantly engaged in the actions advantageous to him

The *Mahāpurāṇa*[4] and *Chāritrāsāra*[5] also come out with the same proposition We come across with the same proposition even

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1 (a) इष्टे स्थाने धत्ते इति धर्म । *Sarvārthasiddhi* 9 2

(b) धर्मो नीचै पदादुच्चै पदेधरति धार्मिकम।
तत्राजवज्जवो नीचै पदगुच्चैस्तदव्यय ।।
Pañcādhyāyı Uttarārdha 41 715

(c) धत्तेनरकपाताले निमज्जज्जगता त्रयम्।
योजयत्यपि धर्मोऽय सौरव्यमत्यक्षमडिगनाम्।।
Jnānārṇava Dharma Bhāvanā 2 12 p 46

(d) *Māhāpurāña*, 2 27 (e) *Tattvārthavārtıka* 9 2 3

2 मिथ्यात्वरागादिससरणरूपेण भावसरारे प्राणिनमुद्धृत्य
निर्विकारशुद्धचैतन्ये धरतीनि धर्म ।।
Pravacanasāra Tātparyāvyakkhyā vṛtti 7 9

3 भाव विसुद्धणु अप्पाणउ धम्मभणे विणु लेहु।
चणगइदुक्खह जो धरइ जीव पडतउएहु।।
Paramātma Prakaśa 2 68

4 Mahāpurāṇa 2 37

5 *Chāritrāsara* Gatha 3

in the commentary of *Dravyasamgrah*[1]

Jaiñacāryas have written that Dharma is supremely auspicious and it is in disguised form of non-violence Samyama and penance[2] The Tīrthāṅkaras on the other hand have reffered to ten properties of Dharma They are Uttama Kṣhamā, Mārdava, Ārjava, Satya, Śauca, Sanyama, penance, tyāga, ākiñcana and celebacy[3] The Vyākhā written down by Ācārya Abhayadeva, commenting on these religions, also testifies the above discussion[4] Similarly we come across with the discussion in *Samvāyāngasūtra*[5] and *Tattvārthasūtra*[6]

Swami Kartikeya has defined religion in his work *Swāmīkārtikeyānupreksā* in a quite different way He admits that the nature of an object itself is religion The bhāvas of ten type like ksamā etc are religion The Ratnatraya (samyagdarsana, jñāna and Cāritra) is religion, and protection of jivas is also religion[7] Thus the natural good conduct of satva is the real religion

The different bhāvas expressed in vatthu sūtra dhammo khamādi dasa viho dhammo, rayanttay ca dhammo, all of them

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1 निश्चयेन ससारपतन्तमात्मान धरतीति-विशुद्धज्ञान-प्रदर्शनलक्षण-निजशुद्धात्मा भावनात्मभावनात्मको धर्म व्यवहारेण तत्साधनार्थ दवैन्द्रादिवन्धपदे धरतीत्युत्तमक्षमादि दशप्रकारो धर्म ।

Dravyasamgrah, Tīka, p 35

2 धम्मो मगलमुक्किट्ठ अहिंसा सयमो तवो।

Daśavaikālika 1 1

3 दसविहे समणधम्मे पण्णत्ते त जहा-खती, मुत्ती, अज्जवे, मद्दवे लाघवे, सच्चे, सजमे, तवे चियाए, बगचेरवासे।

Sthānāngasūtra 10 16

4 खतीयमद्दवज्जव मुत्ती तव सजमे य बोद्धव्वे।।
सच्च सोय आकिचण बम च जइ धम्मो।

Ibid, Vrttipatra 183

5 दसविहे समण धम्मे पण्णते, त जहा खती, मुत्ती अज्जवे।
मद्दवे लाघवे, सच्चे सजमे तवे पियाए, बभचे खासो।।

Samvāyānga 10

6 उत्तम क्षमामार्दवार्जवशौचसत्यसयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्म

Tattvārthasūtra, 9 6

7 धम्मो वत्थु सुहावो खमादिभावो, य दसविहा धम्मो।
रयणत्तय च धम्म जीवाण रक्खणधम्मो।।

Swāmīkārtikeyānutpreksā, 4 78

get epitomized here The basic nature of Ātman naturally results in cāritra So, Cāritra itself is religion- चारित्त खलु धम्मो [1]

The practical and worldly viewpoint of religion is reflected in रणयत्त धम्मो Similarly जीवाण रक्खण धम्मो also expresses the practical aspect of religion चरित्त खलु धम्मो is the angle of determination and spiritualism While रमणत्तय च धम्मो implies to see from upward to downward and चरित्त खलु धम्मो denotes the sense of looking from upward Thus, there is no difference in the real sense and it can be briefly inferred that the conduct of human being itself is religion

Who is Fit for Religious Contemplation?

It is understood Praśastadhyāna because the jīva from this dhyāna gets elevated and initiated to self-contemplation having controlled attachment etc So it is the first ladder for selfdevelopment It has been described in *Sthānāngasūtra* contained with sruta cāritra and dharma [2] One who carries out the ten dharmas is fit for dharma dhyāna (religious contemplation) and is always devoted to the protection of jīvas [3] One who is devoid of inadvertance and his moha has started obliterating is fit for religious contemplation [4]

The Dharmadhyani should properly understand the dhyata, dhyeya dhyana and its fruits, the master place of dhyana time and state the postures fit for contemplation [5]

The contemplation is done according to time, space and circumstances [6] and knowledge perception cāritra and asceticism are indispensable for it It helps stabilizing the natural mind the Karmāśrava is hindered and vītarāga bhāva is acquired Ācarya Śubhachandra[7] and

1 See *Pravacanasara* Gatha 7
2 *Sthānāngasūtra*, 4 247
3 *Tattvārthādhigamasūtra*, self commentary, 9 29
4 See *Dhyānaśataka*, Gātha 63
5 *Tattvānuśāsana* śl 37
6 *Ibid* sl 38-39
7 चतस्रो भावना धन्या पुराणपुरुषाश्रिता ।
मैत्र्यादयश्चिर चित्ते विधेया धर्मस्य सिद्धये ।।
Jñānārnava 27 4

Hemachandra[1] have enunciated four spirits for success in contemplation which are friendship, pramada, karunya (mercy) and madhyastha

Important Directions for Success in Religious Contemplation

Ancient Ācaryas have given different instructions for achieving success in contemplation It is, for example, the contemplating person should avoid contemplation where there are women, animals and object person That sādhaka should go to such a place as he may find loneliness and free from any sort of hinderance, so that he may accomplish his contemplation in day or night[2] It is simultaneously directed that the seat of the dhyāni should be comfortable for the stability of contemplation[3]

Method of Religious Contemplation

When the person gets ready for contemplation one should remember the following -

(i) One should sit on such a comfortabe seat as one may not feel bored even for a longer period

(ii) Both of the lips should be folded

(iii) Both of the eyes should be fixed on the frontal part of the nose

(iv) Upper teeth should be put in such a way as it may not touch the lower teeth

(v) The face should appear joyful

(vi) The mouth should be towards north direction

(vii) One should be free from inadvertance

(viii) Spine should be positioned to makeit comfortable in

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1 मैत्रीप्रमोदकारुण्य माध्यस्थानि नियोजयेत्।
धर्मध्यानमुपस्कर्तुं तद्धि तस्य रसायनम्।।

Yogaśāstra, 4 117

2 कालोऽवि सोच्चिय जाहिं जोगसमाहाणमुत्तम लहइ।
न उ दिवसनिसावेलाइ नियमण झाइणो भणिय।।

Dhyānaśataka, Gāthā 38

3 जायते येन येनेह विहितेन स्थिर मन।
तत्तदेव विधातव्यमासन ध्यानसाधनम्।।

Yogaśāstra, 4 134

sitting [1]

Contemplation can be done either in sitting poster lying or standing [2] The sādhaka gets absorbed in contemplating over the nature of Ātman forgetting all the worries This is possible that contemplation can be done at a place free from noise, quarrel and polluted environment and such place can be an alone place, mountain or a cave [3]

Kinds of Dharma-Dhyāna

The śāstrakāras have described four kinds of religious contemplation [4] which find mention below

(i) Ājñāvicaya Dharma Dhyāna

Ājnā is the speech which has got authentic discussion and the meaning justification is called vicaya Ājñā Vicaya Dharma Dhyāna is the whole-heartedly concentrating on the tattvas having been well introduced with the nature of objects and carrying

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1 सुखासनसमासीन सुश्लिष्टाधरपल्लव ।
नासाग्रन्यस्तदृग्द्वन्द्वोदन्तैर्दन्तान सस्पृशन्।।
प्रसन्नवदन पूर्वाभि मुखो वाप्युदड्मुख ।
अप्रमत्त सुस्थानो ध्याता ध्यानोद्यतो भवेत्।।

Yogaśāstra, 4 135-36

2 जच्चिय देहावत्थाजियाणझाणोवरोहिणी होई।
झाइज्जा तदवत्थो ठिओ निसण्णो निवण्णो वा।।

Dhyānaśataka, Gātha 39

3 रागादिवागुराजाल निकृत्याचिन्त्यविक्रम ।
स्थानामाश्रयते धन्यो विविक्त ध्यानासिद्धये।।

Jñānārṇava, 27 20 and

तीर्थं वा स्वस्थताहेतु यत्तद्वा ध्यानसिद्धये
कृतासनजयी योगी विविक्त स्थानमाश्रयेत्।।

Yogaśāstra 4 123

4 See *Bhagawatīsūtra* Śataka 25 Uddeśaka 7 *Sthānāngasūtra*, Prathama Uddeśaka , Sūtra 12 *Aupapātikasūtra* Tapodhikāra and

(a) आज्ञापायविपाकाना सस्थानस्य च चिन्तनात।
इत्थ वा ध्येयभेदेन धर्मध्यान चतुर्विधम्।। *Yogaśāstra* 10 7

(b) आज्ञापायविपाकाना क्रमश सस्थितेरतथा।
विजयो य पृथक् तद्धि धर्मध्यान चतुर्विधम्।।

and *Tattvanuśāsana* 41 98, *Jñānārnava*, 33 5

out the order of Lord Arihant with full devotion for its truthfulness [1] Thus, under this type of Dhyāna, all the speeches are primarily relied on and the mind is caused to be more accurate

(ii) Apāyavicaya Dharma Dhyāna

All the misfortunes in the world are caused by the root cause that being attachment hatred passion inadvertence, fondness, and delusion Becoming whole-heartedly engaged for getting rid of attachment, antipathy etc is known as Apāyavicaya Dharmadhyāna [2] According to the *Yogaśāstra* Apāyavicaya Dharma Dhyāna is the contemplation over the miseries arising from attachment and antipathy [3] Under this type of Dhyāna, it is thought out how to abolish the karmas [4]

(iii) Vipākavicaya Dharma Dhyāna

From the viewpoint of niścayanaya the form of Ātman is pure, clean sat cit and Ānand but it is the karma that causes obliteration of or dominates those attributes making them ineffective Vipākavicaya Dharma Dhyana is the research of the root of maturity arising out of the fruition of karma and contemplating over them as directed in the Śāstra also concentrating on the theory of karma at the same time [5] The world 'Vipāka' signifies the maturity of the fruition of auspicious and inauspicious karma Therefore, Vipākavicaya Dharma Dhyāna is thinking over of the peculiarity of Karmas or the process rising of the fruition of karma from moment to moment [6] It means under this type of dhyāna the contemplation

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1 (a) Vyākhyā on *Sthānāngasūtra*, p 684
  (b) *Yogaśāstra* 4 8-9
  (c) *Jñānārnava* Chap 30
2 *Sthānāangasūtra* p 684
3 रागद्वेषकषायाद्यैर्जयायमानान् विचिन्तयेत् ।
यत्रापायास्तदपायविचयध्यानमिष्यते ।। *Yogaśāstra* 10 10
4 अपायविचय ध्यान तद्वदन्ति मनीषिण ।
अपाय कर्मणा यत्र सोपाय स्मर्यते बुधै ।। *Jñānārnava* 34 1
5 See *Sthānāngasūtra* p 681
6 स विपाक इति ज्ञेयो य स्वकर्मफलोदय ।
प्रतिक्षणसमुद्भूतश्चित्ररूप शरीरिणाम् ।। *Jñānārnava*, 35 1 and
प्रतिक्षण समुद्भूतो यत्र कर्मफलोदय ।
चिन्तये चित्ररूपे स विपाकविचयोदय ।। *Yogaśāstra* 10 12

is done from the angle of dravya, kṣhetra, time and sense to discover the fact how and why udaya and udiranā occur and the how they can be destroyed[1]

(iv) Saṁsthāna Vicaya Dharm Dhyāna

The world island, sea, substance, Guṇa-paryāya, jīva etc have got some or other form There is nothing formless in this world, every object existing in the world has definitely a form Saṁsthānavicaya Dharma Dhyāna is the meditation upon them or concentrate on one of piṇḍastha, padastha or sūpastha[2]

The samsthānavicaya Dharmadhyāna is one under which the contemplation is done over the form of the world resulting out of product expense and Dhrauvya but at the same time the eternal and endless one[3] The concept of asceticism gets strengthened by contemplating over the eternal and perishable aspects of this world and the sādhaka advances towards the holy form of soul (Ātman)

Practice is indispensable for success in some work Similarly, practice is very necessary for success in contemplation too For success in contemplation some non-sentient substance is adopted for its medium even then the sadhaka advances from coarse to minute[4]

Ālambana itself has been said to be dhyeya in other words, which has been further divided into four.

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1 कर्मजात फल दत्त विचिममिह देहिनाम्।
अमसाद्य निपत नाम द्रव्यादिकचतुष्टयम्।। *Jnarnanava*, 35 2

2 See *Sthānāngasūtra* p 684

3 अनाद्यनन्तस्य लोकस्य स्थित्युत्पत्तिव्ययात्मन ।
आकृति चिन्तयेत् यत्र सस्थानविचयस्तु स ।।
Yogaśāstra, 10 14 and *Jñānārṇava*, Chap 36

4 (a) अलक्ष्य लक्ष्यसम्बन्धात् स्थूलात् सूक्ष्मविचिन्तयेत्।
सालम्बाच्च निरालम्ब तत्त्ववित् तत्त्वमञ्जसा।।
Jñārnāṇava, 33 4

(b) स्थूले वा यदि वा सूक्ष्मे साकारे वा निराकृते।
ध्यान ध्यायेत् स्थिर चित्त एकप्रत्ययसगते।।
Yogapradīpa, śl 139

(i) Pindstha (ii) Padastha (iii) Rūpastha
(iv) Rūpatita[1]

These are the four kinds of Samsthānavicaya Dhyāna[2]

(i) Pindastha Dhyāna

Pinda means body It implies that one should concentrate on different parts of body According to *Yogasāstra* and *Jñānrṇava*, it has five kinds -

(i) Pārthivi
(ii) Agneyī
(iii) Vayaveī
(iv) Vāruṇī and
(v) Tattvavati[3]

These are called Dhāraṇā also

The sādhaka gets gradually stabilized in concentrating on Ātman through these five dharnas

(i) Pārthivi[4]

The earth we live on is Tiryaglok or Madhyaloka and the sādhāka should first of all contemplate over it Madhyaloka is expanded like a rope In the highly expanded ocean of milk the sādhaka should think over the lotus of one thousand petals and simulating Jambū island expanded to one lakh yojana equalizing this Madhyaloka

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1 पिण्डस्थ च रूपस्य रुपवर्जितम्।
चतुर्धाध्येयमाम्नात पदस्य ध्यानस्यालम्बन बुधै ।।
Yogaśātra, 7 8 and *Yogaśāra*, śl 98

2 पिण्डस्थ च पदस्थ च रूपस्थ रूपवर्जितम्।
चतुर्धा ध्यानमाम्नात भ०यराजीवभास्करै ।
Jñānārṇava, 37 1

3 पार्थिवी स्यादथाऽऽग्नेयीमारुतीवारुणी तथा।
तत्त्वभू पञ्वमी चेति पिण्डस्थे पञ्चधारणा।।
Yogaśāstra, 7 9 and
पार्थिवी स्यात्तथाग्नेयी श्वसना वाय वारुणी।
तत्त्वरूपवती चेति विज्ञेयास्ता यथाक्रमम्।।
Jñānārṇava, 37 3

4 See *Yogaśāstra*, 7 10-12, *Jñānārṇava*, 37 4-9
Yogapradīpa, 20-4, 5 8

Thereafter the sadhaka should concentrate on the inner part of that very lotus presuming that it has kesar's and a karnikā equal to the hight of one lakh yojana simulating the Meru mountain full of the radiance illumining yellow There lies a white throne on that karnikā and the sādhaka should concentrate on the abolition of karmas presuming that he is sitting on that throne This type of concentration is known as Pārthivī dhāraṇā or Piṇḍastha dhyāna

(ii) Āgneyī Dhāraṇā[1]

It has been laid down that the sādhaka in this type of dhyāna is required to concentrate over fact presuming there is a sixteen petellad lotus flower on his umbilical cord and thereafter establish sixteen vowels like a,ā etc on its petals after placing the great mantra Ashaṇ over its Karnikās Then he should think that the flame of fire is rising upward with emittance of smoke from there Then he should imagine of eight-petalled lotus in his heart i e of eight karmas He should thereafter presume that those karmas are getting obliterated by the rising flames from the lotus in his umbilical cord and the fire is aflame having no smoke with its surrounding of 'r'

Then he should think over the situation that he is gradually getting cooled down with the cooling of the fire having burnt the body and the karmas as well as He should think about the very home of fire being burnt beyond his body with a three angled swastika and the root of fire 'refa' Then the fire has to be cooled down by burning the fire which was already aflame due to the contemplation over the body of the great mantra and from that home (of fire) including the lotus of eight karmas Such type of

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1 विचिन्तयेत्तथानाभौ कमल षोडशच्छदम्।
कर्णिकाया महामन्त्र प्रतिपत्र स्वरावलिम्।।
रेफबिन्दु कलाक्रान्त महामन्त्रे यदक्षरम्।
तस्य रेफाद्विनिर्यान्ती शनैर्धूमशिखा स्मरेत्।।

Yogaśāstra 7 13-14 and 15-18 and

ततोऽसा निश्चलाभ्यासात्कमल नाभिमण्डले।
स्मरत्यतिमनोहारि षोडशोन्नतपत्रकम।।
रेफरुद्ध कलाबिन्दुलाञ्छित शून्यमक्षरम्।
लसदिन्दुच्छटाकोटिकान्ति व्याप्तहरिन्मुखम्।।

Jñānārṇava, 10 and 12

For detailed reference see *ibid* Gatha 18 19

contemplation is known as 'Āgneyi Dhārana'

(iii) Vāyavī Dhāranā [1]

The sādhaka under this type of dhāraṇā thinks about the terrible wing which is able to enliven the three worlds move mountains and cause havoc in the sea after the earlier one the Āgneyī Dhāraṇā Then he thinks about the ash which was left after burning the body and the eight karmas under the Āgneyī Dhāraṇā and getting the very ash flown away He even lessens the effect of that wind by his firm contemplation which makes both contemplation and meditation better That is vāyavī Dhāraṇā

(iv) Vāruṇī Dhāraṇā

Under Vāruṇī dhāraṇā concentration is done over the sky full of clouds showering nectar-like water Thereafter the sādhakā is required to think over the presumption that the sky has been filled with water like nector which has emanated from vāruṇā bīja 'Vam' replete with Kalabindu in the shape of half-moon and the ash which had blown away already has got now washed away

Thus, the Vāruṇā Dhāraṇā is the thinking over the rain of nector in this manner [2]

(v) Tattvatī Dhāraṇā

It has been directed to think over the Ātman purified like the omniscient one and bright like moon without the seven dhātus

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1 ततस्त्रिभुवनाभोग पूरयन्त समीरणम्।
चालयन्त गिरीनब्धीत् क्षोभयन्त विचिन्तयेत्।।
तच्चभस्मरजस्तेनशीघ्रमुद्धूयवायुना
दृढाभ्यास प्रक्षान्ति तमानयेदिति मारुती।।

Yogaśāstra, 7 19 20 and

विमानपथमापूर्य सचरन्त समीरणम्।
स्मरत्यविरत योगी महावेग महाबलम्।।
चालयन्त सुरानीक ध्वनन्त त्रिदशाचलम्।
दारयन्त धनव्रात क्षोभयन्त महार्णवम्।।

Jñānārṇava, 37 20-21 and see Gāthā 22-23

2 (a) स्मेद्वर्षत्सुधासारैर्धनमालाकुल नभ।
ततोऽर्धेन्दु समाक्रान्त मण्डल वारुणाकितम्।।

Yogaśāstra 7 21,22

(b) वरुण्या स हि पुण्यात्मा धनजालचित नभ।
इन्द्रायुधतडिद्गर्जच्चमत्काराकुल स्मरेत्।।

Jñānārṇava, 37 24 & for detailed study see 25, 26-27

Then the Ātman without any form is to be thought over having been placed in his own body which is much glorified and enthroned This is known as Tattvatī Dhāraṇā The Yogin practising this type of piṇḍastha dhyāna ultimately relishes the eternal pleasure of moksa [1]

The sādhaka practising these piṇḍastha contemplations becomes ineffective of several tortures caused due to worldly creatures including that of the ghosts, bitches etc Even an intoxicated elephant, a lion etc the violent animals cannot do any harm to him [2]

Padastha Dhyāna

The sādhaka under this type of contemplation concentrates repeatedly on one thing only and makes that abstract object the subject of his contemplation having got his mind diverted from other passions The padastha Dhyāna is the way of contemplation done with the support of the steps (letters) of mantra according to one's interest and practice [3] Padastha itself implies the contemplation over the pada i e letters The main support of his contemplation is the 'word' because the words originate from the vowel like Ākāśa' etc and 'k' etc So it is called Varṇamātrikā

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1 (a) सप्तधातुविनाभूत पुर्णेन्दुविशदद्युतिम्।
सर्वज्ञकल्पमात्मान शुद्धबुद्धि स्मरेत्तत ।।
Yogaśastra, 7 23, 24,25

(a) सप्तधातुविनिर्युक्त पूर्ण चन्द्रामलात्विषम्।
सर्वज्ञकल्पमात्मान तत स्मरति सयमी।।
Jñārṇava, 37 28 and see Gāthā 29 30

2 (b) अश्रान्तमितिपिण्डस्थे कृताभ्यासय योगिन ।
प्रभवन्ति न दुर्विधा मन्त्रमण्डलशक्तय ।।
Yogaśastra 7 26 27-28

(b) विद्यामण्डल मन्त्रयन्त्रकुहकक्रूराभिचारा क्रिया ।
सिहाशीतिषदेत्यदन्तिशरमा यान्त्येव नि सारतम्।

(c) शाकिन्यो ग्रहराक्षसप्रभृतयो मुन्चन्त्यसद्वासना।
एतद्ध्यानधनस्य सन्निधिवशाद् भानोर्यथाकौशिका ।।
Jñānārṇava, 37 33

3 (a) यत्पदानि पवित्राणि समालम्ब्य विधीयते।
तत्पदस्थ समाख्यात ध्यान सिद्धान्तपारगै ।।
Yogaśāstra 8 1

(b) पदान्यालम्ब्य पुण्यानि योगिभिर्याद्विधीयते।
तत्पदस्थ मत ध्यान विचित्रनयपारगै ।। *Jñānārṇava*, 38 1

Dhyāna[1] also which takes place in five ways

After Akṣara Dhyāna the three centres of the body i e the navel lotus, heart lotus and mouth lotus are imagined and after presuming the sixteen petalled lotus in the navel contemplation is to be done about the establishment of sixteen vowels like, a, ā etc there in[2]

There is the system of contemplating over in heart lotus, the twenty four petalled lotus with its karṇikā and leaves and on it the placement of ka varga etc the five consonants[3] There is at the same time the system to be thinking repeatedly concentrating over the mouth lotus having eight leaves on each of y r,l v ś ṣ,s h, the eight letters[4] The yogin contemplating like that attains the knowledge of all the Śrutas and his suspicion get vanished श्रुतज्ञानाम्बुधे पार प्रयाति विशतभ्रम ।[5]

Arham has been thought to be mastering all the terms when contemplating on mantra and letters (varṇa) which is the king of mantras dominated by kalā of refa[6] It has been said about

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1 (a) सस्मरन मातृकामेव स्यात् श्रुतज्ञानपारग ।

Yogaśāstra 8 4

(b) ध्यायेदनादिसिद्धान्तप्रसिद्धा वर्णमातृकाम् ।
नि शेषशब्दविन्यसजन्मभूमि जगन्नुताम् ।।

Jñānārnava, 38 2

2 See *Yogaśāstra* 8 2

3 *ibid* 8 3 and

चतुर्विशतिपत्राढय हृदि कज सकर्णिकम् ।
तत्र वर्णानिमान्ध्यायेत्सयमी पञ्चविशतिम् ।।

Jñānārṇava 38 4

4 (a) वक्त्राजेष्टदले वर्णाष्टकमन्यत्तत स्मरेत ।

Yogaśāstra 8 4

(b) ततो वदनराजीवे पत्राष्टकविभूषिते ।
पर वर्णाष्टक ध्यायेत्सञ्चरन्त प्रदक्षिणम् ।।

Jñānārṇava 38 5

5 *Ibid* 38 6

6 यद्वामन्भधिय धीमानूर्ध्वाधोरेफसयुतम् ।
कलाबिन्दुसमाक्रान्तमनाहतयुत तथा ।

Yogaśāstra 8 18 and cf *Jñānārṇava* 38 7-8

this type of contemplation that the sādhaka should recall the all pervading 'Arham mantra like that of a gold lotus with its middle karnikā adorned with the rays of moon Thereafter, this mantrarāja is to be meditated upon while its entrance to lotus-mouth goes on wandering into the buds, pulsating into eye-lids, centering into the forehead, supassing the moon in illumination and pervading into the circle of lights [1] Thus, by the placement of mantrarāja in this manner, the mind is by and by got diverted towards precision taking to concentrate on the mantra 'Arham' which means that it helps to beget such a luminous light in the conscience of the sadhaka that becomes invisible to our senses [2] It is named 'Ātmajyoti' which delivers the Ātmajñān (self-cognition) to the sādhaka

Contemplating the Prāṇava

The sādhaka herein contemplates over the great mantra Pranava seated in the lotus-heart being an unique cause of word Brahma-vacana replete with vowel and consonant, drenched with the nector befalling from the Candrakala placed into the Vācaka mūrdhā of Pañca-paramesthi Its salient features are that it assumes the form of yellowishness in wondering people becomes red in controlling others coral-like in anguish black in jealousy and hatred, and becomes as bright as moon in the state of obliteration of karmas [4]

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1 (a) कनाकाम्बोज ्भस्थ सान्द्रचन्द्राशुनिर्मलम्।
गगने सचरन्त च व्याप्नुवन्त दिश स्मरेत्।।
Yogaśāstra, 8 19 and see, *Ibid* 8 20-22
(b) *Jñānārṇava* 38 16-19

2 क्रमात्प्रच्याव्य लक्ष्येततोऽलक्ष्ये स्थिर मन।
दधतोऽस्य स्फुरत्यन्त्र्योतिरत्यक्षमक्षयम।।
Jñānārṇava 38 28

3 तथा हृत्पद्मभध्यस्थ शब्द ब्रह्मैककारणम्।
स्वरव्यजनसवीत वाचक परमेष्ठिन।
Yogaśāstra, 8 29 30 and cf Jñānārṇava 38 33-35

4 पीत स्तम्भेऽरुण वश्ये क्षोभणे विद्रुमप्रभम।
कृष्ण विद्वेषण ध्यायेत कर्मघतिशशिप्रभम्।।
Yogaśāstra 8 32 and
जाम्बूनदनिभ स्तम्भे विद्वेषे कज्जलत्विषम्।
ध्येय वश्यादिक रक्त चन्द्राभ कर्मशातने।।
Jñānārṇava 38 37

It divulges that the contemplation over Omkāra is done for wondering and worldly acts It is also useful for obliterating karmas

Contemplating Over the Mantra Pañcaparameṣṭhī

The contemplation is done over eight-petalled white lotus under this type of mantra The holy mantra of seven letters नमो अरिहताण placed in between the karṇikā of that lotus is contemplated Then, the sādhaka respectively contemplates over the four mantras in the directions as नमो सिद्धाण in the east, in the south, नमो उवज्झायाण in the west and नमो लोए सव्वसाहूण in the north direction In the four petals of Vidiśā, the contemplation is done over the four cūlīkās respectively – एसो पच णमुक्कारो in the Āgneya angle, सव्वपावप्पाणासणो in the Ntya angle मङ्लाण च सव्वेसि in Vāyavya angle and पठम हवइ मगल in the Īśāna angle [1]

According to Śubhcāndra, नमो अरिहताण etc is contemplated in the four directions like east etc the Ratnatraya (the three jewels)- सम्यग्दर्शनाय नम, सम्यग्ज्ञानाय नम सम्यक्चारित्राय नम and सम्यक्तपसे नम are contemplated for the four vidisās respectively [2]

It has been known about the contemplation of this mantra that the yogis who attained the eternal bliss of mokṣa they all had contemplated over this mantra only [3]

Besides there are certain mantras which remove mental agonies if adored daily, miseries get obliterated, the Āsrava of Karmas is checked It is because this mantra is mixed with the importance of Pancapada and Pañcaparameṣṭhi This is a mantra consisted sixteen letters–अरहन्तरि सिद्धिआयरिय-उवज्झाय-साहू,[4] it is adoration

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1 अष्टपभेसिताम्भोजे कर्णिकाया कतिस्थितिम्।
आद्य सप्ताक्षर मन्त्र पवित्र चिन्तयेत्तत ।।

Yogaśāstra, 8 33,34

2 दिग्दलेषु ततोन्येषु विदिकपमेष्वनुक्रमात्।
सिद्धादिक चतुष्क च दृष्टिबोधादिक तथा।

Jñānārṇava, 38 40

3 *Ibid*, 38 41

4 गुरुपचकनामोत्था विद्या स्यात् षोडशाक्षरा।
जपन्शतद्वय तस्याश्चतुर्थस्याप्नुयात्फलम्।।

Yogaśāstra 8 38 and cf

स्मर पचपदोद्भूता महाविद्या जगन्नुताम्।
गुरुपचकनामोत्था षोडशाक्षरराजिताम्।।

Jñānārṇava 38 48

sixteen letters–अरहन्तरि सिद्धिआयरिय उवज्झाय साहू,[4] it is adoration of six letters-अरिहत सिद्ध it has four letters–अरहत if has two letters सिद्ध and one letter-अ[1] These mantras should be chanted with pious mind since they embody the power to abolish all the bad karmas[2]

The sadhaka breaks all the bondages of the worldly karmas for ever by adoration of the Pañcākṣara mantra – ओ हा ही, हू हा, ह असि आ उसा नम[3] and he attains mokṣa by adoring with his concentrated mind the padas mangal, uttam and sarana[4]

There is also the provision for the adoration of क्ष्वीं mantra It brings happiness if it is adored by concentrated mind having fixed it at the forehead[5] Therefore, the s*Jñānārṇava*dhaka hould sometimes adore क्ष्वीं mantra at the forehead, sometimes प्रणव ॐ at the nasal part and sometimes void or Anāhat[6] This bestows several siddhis and the holy cognition arises there

1 See *Ibid*, 38 50-53
2 *Ibid* 38 54
3 पञ्चवर्णमयी पञ्चतत्वा विद्योद् धृताश्रुतान्।
अभ्यस्यमाना सतत भवक्लेश निरस्यति।।
Yogasāstra 8 41 and cf *Jñānārṇava*, 38 55-56
4 *Yogasāstra*, 8 42 and cf *Jñānārṇava*, 38 57
5 शशिबिम्बादिवोद्भूता स्रवन्तीममृत सदा।
विद्या क्ष्वीं इति भालस्था ध्यायेत्कल्याणकारकम्।।
Yogasāstra 8 57 and
स्मरसकलसिद्धविद्या प्रधानभूता प्रसन्नगम्भीराम्।
विधुबिम्बनिर्गतामिव क्षरत्सुधार्द्रां महाविद्याम्।।
Jñānārṇava, 38 81
6 उबिन्द्वाकारमरोदूर्ध्वरेफबिन्द्वानवाक्षरम्।
भालाध स्यन्दिपीयूषबिन्दु बिदुरनाहतमम्।।
Jñānārṇava Gatha 1 cited at p 368
7 नासाग्रे प्रणव शून्यमनाहतमितित्रयम्।
ध्यायन् गुणाष्टक लब्ध्वा ज्ञानमाप्नोति निर्मलम्।।
Yogasāstra 8 60 and
नासाग्रदेशसलीनकुर्वन्नत्यन्तनिर्मलम्।
ध्याताज्ञानमवोप्नोति प्राप्य पूर्व गुणाष्टकम्।।
Jñānārṇava 38-87

Thus, the support of padas is adopted under the Padastha Dhyāna for concentration of mind and the methods of adoration is practised which bestows many achievements. But the s*Jñānārṇava*dhaka who adores or contemplates having been dominated by hatred and antipathy, he gets nothing[1]

The practice of these mantras takes the sādhaka to realize the pure form of Ātman when all the karmas have been washed away[2] In fact the bad karmas get vanished in this state and kevaljñāna is achieved. This is the result of the Nirvāṇa or the mokṣa

Rūpastha Dhyāna

The sādhaka under this dhyāna concentrates on Tīrthankara or the omniscient one

He adopts the virtues and ideals of Tīrthankara in his life and concentrates his mind. Rūpastha Dhyāna is the worship done with the support of the form of Arihant[3]

The sādhaka of the Rūpastha Dhyāna is devoid of hatred and antipathy replete with the virtues of calmness etc., having equal state of mind in yoga posture, a yogin concentrating over the holy form of Jinendra with his holy mind[4] He gets immersed to that very form, the effulgent light of the omnipotent one by

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1 वीतरागस्य विज्ञेयाध्यानसिद्धिध्रुवं मुने ।
क्लेश एव तदर्थं स्याद्रागार्त्तस्येह देहिन ।। *Ibid*, 38 114

2 विलीनाशेषकर्माण स्फुरन्तमतिनिर्मलम ।
स्व तत पुरुषाकार स्वाङ्गगर्भगत स्मरेत् ।। *Ibid* 38 116

3 सर्वातिशययुक्तस्य केवलज्ञानभास्वत ।
अर्हता रूपमालम्ब्य ध्यान रूपस्थमुच्यते ।। *Yogaśāstra*,9 7 and
आर्हत्यमहिमोपेत सर्वज्ञपरमेश्वरम् । *Jñānārṇava*, 39 1

4 रागद्वेषमहामोहविकारैरकलङ्कितम् ।
शान्त कान्त मनोहारिसर्वलक्षणलक्षितम् ।।
तीर्थकरपरिज्ञातयोगमुद्रा मनोरमम् ।
अक्षणरमन्दमानन्दनि स्यन्द दददद्भुतम् ।।
Yogaśāstra, 9 8-9&10

constantly thinking over his attributes with his pure mind[1] On the contrary, one who is involved in hatred and antipathy, spoils himself[2] badly It is sure to the fact that like mind begets like results The mind of the sādhaka with purified state becomes pure like sphatika a jewel that transforms any object into a jewel whichever comes into its touch[3] So, one should contemplate over the vītarāga, the holy god in the world standing next to none[4]

Rūpatīta Dhyāna

Rūpatīta implies contemplating over the Parmātmā who is formlesss, sentient one[5] or it is the Dhyāna when a sādhaka contemplates over the pure great ātman by his Ātman[6]

Under this type of Dhyāna, the discrimination between the contemplator and the contemplated one gets lost ie the sādhaka gets immersed into the Omnipotent one The oneness of contemplator and the contemplated one is called samarasī[7]

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1 (a) अनन्यशरण साक्षात्सलीनैकमानस ।
तत्स्वरूपमवाप्नोति ध्यानी तन्मयता गत ।।
Jñānārnava, 39 32

(b) योगीचाभ्यासयोगेन् तन्मयत्वमुपागत ।
सर्वज्ञीभूतमात्मानमवलोकयति स्फुटम् ।। *Yogasāstra*, 9 11

2 *Ibid*, 9 13

3 *Ibid* 9 14

4 त्रैलोकयानन्दबीज जननजलनिधेर्यानपात्र पवित्र।
लोकालोकप्रदीप स्फुरदमलशरच्चन्द्रकोटिप्रभाढयम्।
कस्यामप्यग्रकोटौ जगदखिलमतिक्रम्य लधप्रतिष्ठ
देव विश्वैकनाथ शिवमजनघ वीतराग भजस्व।।
Jñānārnava, 39 46

5 अमूर्तस्य चिदानन्दरूपस्य परमात्मन निरञ्जनस्य ध्यान स्यादुपवर्जितम।।
Jñānārnava 40 16

6 चिदानन्दमय शुद्धममूर्तं परमाक्षरम्।
स्मरेद्यत्रात्मान्नात्मान तद्पातीतभिष्यते।। *Jñānārnava*

7 अनन्यशरणीभूय स तस्मिन् लीयते तथा
ध्यातृध्यानोभयाभावे ध्येयैनैक्य तथा वजेत्।।
सोऽय समरसमिवास्तदकीकरण मतम्।
आत्मा यदपृथक्त्वेन लीयते परमात्मनि।। *Yogasāstra* 20 3-4 and
पृथकभावमतिक्रम्य तथैक्य परमात्मनि।
प्राप्नोति स मुनि साक्षाद्यथान्यत्व न बुध्यते।। *Jñānārnava* 40,30

Thus the contemplation is done by the Dhyānas Piṇḍastha, Padastha, Rūpastha and Rūpātita respectively for sarīra, Akṣara, Sarvajña deva and sīddhāmā It is because the mind gets stablised step by step from the contemplation of a coarse to minute object and not difference remains there between the contemplator and the contemplated one

Four Supports of Dharma Dhyāna

The sāstras have for the success of Dharma Dhyāna made four categories of its support [1] They are Vācanā, Prcchan, Parivartanā and Anuprekṣā

(i) **Vācana** It is the reading of sūtras humbly with samvara and nirjarā

(ii) **Prcchanā** Pracchanā is consulting the preceptors in cases of suspicion and stablizing the mind

(iii) **Parivartanā** Parivartanā is the revision of the Śāstras which have been already studied

(iv) **Anuprekṣā** Anuprekṣā is the specifically thinking over the meanings of the sūtras and study with research oriented fervour and recalling the sūtras repeatedly along with their meanings which one has got forgotten

These four supports (Ālambanas) of Dharma Dhyana (religious contemplation) lead to success

Four Features of Dharma Dhyāna [2]

There have been made four features of religious contemplation with the coming of religion in an Ātman four types of tastes come up which denotes that religious contemplation had sprouted in the mind of the sādhaka These features are

(i) **Ājñā Ruci** It is the interpretion of sutras or ājñā is the āptavacana The great sādhakas leading their life according

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1 Sthānānga sūtra, 12 Pratham Uddesaka and see Bhagawatī sūtra, Uddesaka, 7 Sateka 25 Aupapātika sūtra Taposhikāsra

2 *Sthānānga Sūtra*, 12 Pratham Uddesaka, *BhagwatIsūtra*, 306 Śataka 250, Aupapātika Sūtra, Tapodhikār, and
आगमउवएसाणाणिसम्मओज जिणप्पणीयाण।
भावाण सद्दहण धम्मज्झाणस्स त लिग।। *Dhyānasataka*, Gāthā 67

to Ājna are āpta So, Ājñāruci is the taste which arises in them for Ajañā

(ii) Nīsarga Ruci Nīsarga ruci is developing of interest in Deva-guru dharma automatically without any preaching

(iii) Sūtra Ruci The developing of interest in the study and thinking of sūtra is Sūtra Ruci

(iv) Avagārh Ruci Avagārh ruci is the kind of ruci where a devotion arises either by the preachings of preceptors or by the attainment of knowledge of Dwādasāñga [1]

Anupreksās of Karma Dhyāna

There have been narrated four anupreksās in the sāstra [2] There are

(i) Ekatvānupreksā (ii) Anityānupreksā
(iii) Asarañānupreksā (iv) Samsāranupreksā

(i) Ekatvānupreksā is the practice of contemplating that only soul is one soul

(ii) Thinking that there is no place synonym or power in this world which can give shelter to the Ātman in Asaranānupreksa

(iii) Thinking that all the things in the world are perishable is Anityānupreksā

(iv) Thinking about the transmigration of Ātman in four gatis and all the states

The first Anupreksā from them brings maturity in cognition and makes our penance and sañyam firm The third one awakens illusion removing emotions and and the fourth one testifies the feeling of renounciation

Lesyās (Thought-paints) of Dharma Dhyāna

There become three lesyās according to the Bhāvas of the Sādhaka as fast, slow and madhyma being Pīta Padma and Śukla

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1 For special study see *Sthānangasūtra* vol I p 685

2 धम्मस्सण झाणस्य चत्तरि अणुप्पेहाओ पण्णत्ताओ त जहा एगाणुप्पेहा, अतिणच्चाणुप्पेहा असरणाणुप्पेहा ससाराणुप्पेहा। *Sthānāngasūtra* Pratham Uddesaka sūtra 12, and *Bhagawati sūtra* 306, Sataka 25 *Aupapātikasūtra* Tapodhīkār

The mind of the sadho ka gets purified as soon as the speed of contemplation fastensa[1] And the throught paints also become purer That is why Acarya Subhachandra understands that there is sukla lesya in Dharma Dhyana[2]

The yogin acquires stability of contemplation by this analysis and differentiation of Dharma Dhyāna His mind gets focussed at some one objective only The yogin in this state gets stabilized in himself having got rid of attachment with body and senses[3] The pleasure relished in that state becomes based on experience which is transcendental to senses[4] Only that sādhaka contemplates over this type of dhyāna who does not give up adoration even in the state of death having aproached, one who understands the joys and miseries of jīvas, Parīsah and have triumphed over hatred, desire and back-biting, who is a believer in equanimity engaged in altruism and has got wisdom

(IV) Śukla Dhyāna

The term sukla implies white (Dhawal), which has been discussed here in the sense of pure

This is the greatest contemplation It gets fructified by the acquisition of kevalajñāna The main objective of sukla Dhyāna has been said to be the altogether obliteration of passions[5]

In *Dhyānasataka*, sukla Dhyāna has been delineated like this Sukla Dhyāna is that Dhyāna which is devoid of transcendental

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1 होन्ति कम्मविशुद्धाओ लेस्साओ पीयपद्मसुक्काओ।
धमज्झाणोवगयस्स तिव्वमदाइ भेयाओ।। *Ibid*, Gatha -66 and
धर्मध्याने भवेद् भाव क्षायोपशमिकादिक।
लेश्याक्रमविशुद्धा स्यु पीतपद्मसिता पुन।। *Yogasāstra* 10 16

2 अतिक्रम्य शरीरादिसङ०गनात्मन्यवस्थित।
नैवाक्षमनसो योग करोत्येकाग्रताश्रित।। *Jñānarnava*, 41 11

3 अस्मिन्नितान्तवैराग्यव्यतिषगरङिगते।
जायते देहिना सौख्य स्वसवैद्यमतीन्द्रियम्।। *Yogasāstra* 10 17

4 *Ibid*, 7 2-7

5 (a) कषायमलविश्लेषात्प्रशमाद्वा प्रसूयते।
यत पुसामतस्तज्ज्ञै शुक्लमुक्त निरुक्तिकम्।। *Jñānarnava* 42 6
(b) शुच क्लमयतीति शुक्ल शोक गलपयतीत्यर्थ *Dhyāna Sataka Commentary* on sl 1

contemplation and the mind has become introvert [1] Every sādhaka does not attain the state of Śukla Dhyāna so conveniently Only such an ascetic deserves adoption of Śukla Dhyāna in its entirety as he has already become a bearer of Vajrarsabhā nāracasamhanan and a knower of eleven angas and fourteen pūrvas and his conduct is quite pure ie only the particular satva replete with all the cognitions gets the good opportunity of arriving the state of Sukladhyana [2]

Kinds of Śukla Dhyāna

There have been stated four kinds of Śukla Dhyāna in the Āgamas[3] and Śāstras [4] They are

(1) Prthakatva vitarkasvicārī (2)Ekatva Vitarka Avicquitepurerī (3) Suksmakriyā- Anivrtti and (4) Uttsannakriyā Apratipātī

(1) Prthakatvavitarka Savicīrī

This term is made up to the use of three words Prthakatva, Vitarka and vicāra Prthakatva means products based on a particular substance etc and here to conceive on them separately The word Vitarka introduces sruta Jñānā and savicāri is the transmitting of from one yoga to another one and form word to meaning and from meaning to word again Prthak Vitarka Savicārī Sukla Dhyāna is the contemplation with thouthtfulness, transmitting the thougnt from one yoga to another one, conveying it based on Śruta Jñānā as for as possible from one substance to another, from one pāryāya to another pāryāya, from one word for another and from one meaning to another one When the contemplator is a pūrvadhāra then according to the preceding srūta and if not purvadhara, then according to his probable srūta he should think by different navas, over

1 निष्क्रिय करणातीत ध्यानाधारणवर्जितम्।
अन्तर्मुख च यच्चित्त तच्छक्लमिति पठयते।। *Jñānārnava* 42 4

2 आदिसहननोपेत पूर्वज्ञ पुण्यचेष्टित।
चतुर्बिधमपि ध्यान स शुक्ल ध्यातुमर्हति।।
Ibid, 42 5 and *Yogasāstrā*, 11 2

3 सुक्ले झाणे चउविवहेउप्पडोआरे पण्णतेए त जहापुहुत्तवियक्के सवियारी, एगन्तवियक्केअवियारी सुहुमकिरिए, अणियट्ठी समुच्छिन्नकिरिए अवयडिवाई। *Sthānāngasātra* 12 p 675

4 ज्ञेय नानात्वश्रुतविचारमैक्य श्रुताविचार च।
सूक्ष्मक्रियमुत्सन्नक्रियमिति भेदैश्चतुर्धा तत्।। *Yogasāstra* 11 5

the origin and some sentient or non-sentient object

(2) Ekatvasruta Avicārī

Under this Dhyāna also, a type of pāryāya contemplation is done based on Śruta without any communication of ārtha, Vyañājana and yoga[1] There becomes no transmission of Vitarka and on the contrary contemplation is done focussing on one formonly In the preceding discussion about the first type of Dhyāna, the mind of the yogin rests on one Ālambana only being that of Artha vyañjana and yoga whereas in the present type of Dhyāna the mind of the yogin gets strengthened and the change of Ālambana is also stopped At the same time, instead of the different paryās of one substance, only one parāya is targetted Thus only such sādhakas deserve the second type of Dhyāna as they have triumphed over their mind by the first type of Dhyāna, they have got their passions cooled down and are keen to abolish their Karmas altogether[2] Consequently, fatal karmas get vanished for ever after the conteplation of the present Dhyāna[3] The most purified state of mind assumes the state of Kevaladarsana and kevalajñāna[4] which helps the Sādhaka to visualise the reality behind the world[5] The

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1 (A) *Sthānāngasūtra*,pp 687-88

(B) उप्पायट्ठिइ भगाइ पज्जयाण जमेगवत्थुमि।
नाणानयाणुसरण पुव्वगय सुयाणुसारेण।।
सविचारमत्थव जणजोगतरओ तय पठमसुक्क।
होइ पुहुतवितक्क सविचारमरागभावस्स।। *Dhyānasataka*, 77-78

(C) एकत्रपर्यायाणा विविधनयानुसरण श्रुताद्द्रव्ये।
अर्थव्यज्जनयोगान्तरेषु सक्रमणयुक्तपाद्य तत् *Yogaśāstra*, 11 6

(D) पृथक्त्वेन वीतर्कस्य वीचारो यत्रविद्यते।
सवितर्क सविचार सपृथक्त्व तदिष्यते।। *Jñānārṇava* 42 13

(E) *Samādhitantra*, sl 62

2 ज पुण सुणिक्कप निवाय सरणप्पईवमियचित्त।
उप्पाय ठिइ भगाइ याणमेगपि पज्जाए।।
अवियारमत्थवजणजोगतरओ तय वितिय सुक्क।
पुव्वगय सुयालवणमेगत्तवितक्कमविचार।। *Dhyānasataka*, 79-80 and See *Yogasāstra*, 11 7

3 अविचारो वितर्कस्य यत्रैकत्वेन सस्थित।
सवितर्कमवीचार तदेकत्व विदुर्बुधा। *Jñānārṇava*, 42 14

4 See *Yogasāstra* 11 22

5 *Jñānārṇava*, 42 30

kevalin is capable of having the knowledge about the present, past as well as the future events and occurrence of the world at a time He perceives them The kevalin becomes the bearer of eternal bliss eternal power etc the four Anantacatuṣṭayas [1] The whole of the world bows down in his feet Everybody has his own vision to understand his preachings Different types of miseries, epidemics or famines disappear before him Such type of Kevalin Tirthankar Deva become naturally the bestower of good to all Several of gods and goddesses come down to adore him the Tīrthankar The gods arrange huge places to avail his preachings The birds as well as beasts sit together in a meeting forgetting about their feads and the Lord Tirthankar appears there among them four-mouthed [2] Though he is offered a lot of things, he does not desire for them

The sādhakas who do not have their name of Tīrthankar they also attain Kevaljñāna by the power of the present contemplation They preach the ordinary jivas until their life lasts and attain Nirvaṇā after death [3] Thus those who have reached the climax of this yoga whether they are Tīrthankars or kevalis they are Parmātmā and deservve our contemplation

(3) Sūkṣmakṛyā Pratipatti

When Lord Kevalin gets his mind and speech restrained altogather before he enters the fourteenth ladder of guṇasthāna (spiritual journey) and the forlong (Antarmuhūrta) of Āyuṣkarma remains, his Kāyayoga gets restrained and only Lord Kevalin's activity of Kayikī Ucchwāsa is left then In his system of yoga the course yoga of mind and speech is first made precise (sūkṣma) by the support of course yoga of the body (kāya-yoga) Then Ālambana of the minute yoga of mind and speech is taken with the restraint of the sūkṣmayoga of mind and speech, the Sūkṣmakṛyā pratipāti sukla Dhyāna is completed This occurs at the the thirteenth guṇasthāna [4]

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1 *Yogasāstra* 11 23

2 *Jñānārnava* 42 44

3 *Yogasāstra* 11 24-44'4

तीर्थंकरनाम सज न यस्य कर्मास्ति सोऽपि योगबलात्।
उत्पन्नकेवल सन सत्यायुषि बोधयत्युर्वीम्।। *Yogasāstra*, 11 48

4 *Sthānāngisūtra* Vyākhya p 689 and cf *Dhyānasataka*, Gāthā 81 *Jñānārṇava* 42 42 Yoga 1 49

It is also to be noted that in case of the state of vedaniya, nama and gotra karma being more than Āyu Karma, then the Tīrthankar or the ordinary Kevalin accomplish samudghātakryā[1] for equalising Vedanīya, nāma and gotra karma to Āyuṣkarma which causes the kevalin to spread his Ātmapradesas into three times of Daṇḍa, Kapāṭa and Prastara and pervades in the whole of universe at the fourth time The yogin then makes the Āyuṣkarma sequal to ghatī karmas (Vedanīya nāma and gotra) by diversifying his Ātmapradesas Thereafter he again in the earlier way inhails the Ātmapradesh in his body Thus, the samudghātkrya is completed[2]

That yogin full of spiritualism and unpresumable power immediately restrains Bādarvacana yoga and Bādaramanoyoga with the support of Bādarvakāya yoga after samudghāta Then he concentrats in sūkṣmayoga and suppresses Bādarkāyayoga because the suppression of sūksmakāyayoga is not possible without suppressing Bādarkāyayoga Sūksmamanoyaga and Sūkṣma Vacanavoga also get suppressed after the support of sūkṣmakāyavoga Thereafter the third sukla Dhyāna is born named Sūksamkryā form sūksamakāyayoga[3]

Under this Dhyāna, with the approaching of the moksa to the yogin after restraint of the yoga of mind and speech only sūkṣmakaāayoga or Svaāocchwāsa is left out of the tree yogas[4] As such, the mind, body and speech get suppressed and only the sūkṣmakrya like breathing (svāsa) in only left in the kāyayoga The sādhaka yogin gets liberation even by giving it up also[5]

4 Utsannakryā Pratipatti

This type of contemplation is done in the fourteenth guṇasthāna Even the remnants sūkṣmakryas also get removed under this contemplation The time consumed in pronouncing the five vowels

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1 यदायुरधिकानि स्यु कर्माणि परमेष्ठिन ।
समुद्घातविधि साक्षात्प्रागेवारमते तदा।। श्रददतदअए 42 43 and
आयु कर्मसकाशावधिकानि स्युर्यदान्यकर्माणि।
तत्साम्याय तदोपक्रमते योगी समुद्घातम्।। *Yogasastra* 11 50

2 *Jnanarnava*, 42 46, 47 , *Yogasastra*, 11 51-52

3 *Jnanarnava*, 42 48-51 , *Yogasastra*, 11 53-55

4 *Yogasastra*, 11 8 and *Adhyatmasara* 5 78

5 *Sthanangasutra*, p 689

ie A,E U R L,R, is the time span that matters for Lord Kevalin to achieve the state of sailesī where he remains stationery like a mountain[1] here the kevalajñānī obliterates 72 karma prakrtīs in the middle and the remaining 13 karmaprakrtis at the and[2] Thus, by obliterating all the karmas, Lord Kevalin annuls his touch from this world and directly rises upward joining the siddhasīla at the top of the universe since there in no further Lokāksā nor is there any Dharmāstikāya So, there is no further gati This ṣiddha Paramātma (The great soul) dwells for ever having been seated at the climax of the Loka (world) endowed with natural attributes[3]

Properties of Śukla Dhyānī

The Āgamakāras have described four properties of recognising the Mumukṣu resting in Sukla Dhyāna[4] These are

(i) Apīdita (iii) Asammoha (iii) Vivekayākta,
(iv) Mamatārahita

(i) Apīḍita

The sādhaka engaged in Sukla dhyāna does not get deviated even by most fierce calamities He does not get involved in any temptation nor does he get confused No power of the world can suppress his contemplation He never feels perturbed The sūtrakāra has therefore said ' Avvahe" as his first property which means not to feel pain Such state of contemplation is found in Sukla Dhyāna only

(ii) Asammoha

This is the second property of the Śukla Dhyānī The sādhaka here does not get infatuated with illusions of gods etc Twentyeight

1 *Yogasastra*, 11 56-57
2 *Jnanarnava*, 42 52 and 54
3 अवरोधविनिर्मुक्त लोकाग्र समये प्रभु ।
धर्माभावे ततोऽपूर्वर्ध्वगमन मानुयीयते।।
धर्मो गतिस्वभावोऽयमधर्म स्थितिलक्षण ।
तयोर्योगात्पदार्थाना गतिस्थिती उदाहृत ।। *Ibid*, 42 60-61
4 सुक्कस्सण झाणस्सचत्तारिलक्खणापण्णत्ता, त जहा,-अव्वहे, असम्मोहे, विवेगे, विउस्सग्गे।
Sthananangasutra, 12, p 676 and *Bhagawatisutra* sataka 25, Uddesaka 7*Aupapatikasutra* 30 *Tapodhikara*

faculties of illusion cannot make room in him He remains absorbed in his contemplation notwithstanding the causes of illusion which ever there may be Even Mamatā is afraid of him

(iii) Viveka

This is the third property of Śukla Dhyāna When the contemplator realizes that he is not body but Ātma, that he does not feet any regret even on the pain caused by death It is due to the fact that he know sit well that it is the body that does not the Ātman That is pure devoid of agonies and the pleasure itself

(iv) Vyutsavga

This is the fourth property of the sādhaka of Śukla Dhyāna Vyutsarga is the renounciation of body and title (name) with the feeling of non-attachment A person having no attachment to his own body he will definitely have no attachment for the external object of the world So all the four properties are found in Sukla Dhyāna [1]

The Ālambana of Śukla Dhyāna[2]

The ātman (soul) whichever it may reaches to the top of advancement (enlightenment) by one or other support (Ālambana) The sādhaka has the necessity of support until it attains full enlightenment The Sukla Dhyānī has four Ālambanas, like, Kṣamā, Mārdava Ārjava, and Sanstosa

(i) Kṣamā (Forgiveness)

It is the quality of a person when there is no resentment It is the state of avoiding anger even in case of some violent torture inflicted by some and rather well wishing him expressing thankfulness to him presuming that he is an altruistic person establishing friendship with him, and to wonder in the very soul

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1 चलिज्जेह बीहइ व धीरो न परीसहोव सग्गेहिं।
सुहुमेसु न सबुज्झइ भावेसु न देवमायासु।।
देवविक्ति पेच्छइ अप्पाण तह य सव्वसजोगो।
देहोवहि वुसम्म निस्सगो सव्वहा कुणाइ।।
Sthanangasutra vol I P 690

2 सुक्करस्सण झाणस्स चत्तारि आलबणा पण्णत्ता
त जहा खत्री मुत्री, मद्दवे अज्जेव।
Sthanangsurta 12, p 676 and *Bhagwatisutra* Sataka 25 *Uddesaka* 7 *Auparatikasutra* 30 *Taposhikara*

(Ātman) calmly

(ii) Mārdava

It is the kind of quality begot in lack of respect Ego begets rigidity in the soul, pride is the root of all evils The root of all the qualities is request ie Mārdava A sādhaka having a tender heart and sweetness, only he deserves Śukla Dhyāna

(iii) Ārjava (Uprightness)

Illusion is the name given for cheating to oneself and others Concealing of one's demerits and swindling others is called paravancena Ārjava It is a great virtue of Ātman The personce of this virtue only the Sukla Dhyāna gets testified

(iv) Santosa (Contentment)

The fourth quality of Sukla Dhyāna is contentment Contentment is to get rid of temptation Sontasa is, therefore to get absorbed in Ātmaswarūpa having lost all the desires in the world When the soul gets changed as such the path of santosa then is carved to approach the very place of Sukla Dhyāna

Anuprekṣās of Śukla Dhyāna

Anupkreksā makes Sukla Dhyāna so meaningful It is known as Nididhyāsaba ub veduc ogukisiogt By Anuprekṣā Śrutajñāna turns into science, and the supreme Bliss is relished This helps in doing the nirjarnon of the karmas The Anupreksās of Sukla Dhyāna are Anantavarti tānuprksā Viparināmānupreksā, Asubhānupreksā and Apāyānuprekṣā [1]

(1) Anantavartitāupreksā

The soul has in the cycle of rebirth in this world transmigrated times because the samsāra as well as the soul are eternal It is very difficult to cross this sea of the world Such type of contemplation or feeling is known as Anantavartitanupreksā

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1 सुक्कस्सणझाणास्स चत्तारि अणुपपेहा पण्णत्ता त जहा अणतवत्तियाणुप्पेहा, विपरिणामाणुप्पेहा असुभाणुप्पेहा, आपायाणुप्पेहा। *Sthanangasutra* 12 p 676 and *Bhagawatisutra* Sataka 25, Uddesaka 7 , *Aupapatikasutra* 30 Tapodhikar

एसअणाइ जीवो ससारो सागरोव्व दुत्तारो।
नारयतिरियनरामरभवेसु परिहिंडए जीवो।। [1]

(2) **Viparināmanupreksā**

To think about the parināma of things like, all the places belonging to world and goods are perishable All the worldly objects and great pleasures like rddhi are non-eternal Such type of contemplation is known as Viparināmānupreksā

सव्वट्ठाणाइ असासयाइ इह चेव देवलोगे य।
सुर असुरनराइण सिद्धिविसेसासुहाइ च ।।[2]

(3) **Asubhānupreksā**

Thinking over the inauspicious nature of the world is called Asubhānupreksā For example a handsome egoist person dies and gets reborn as Asubhānupreksā

धीससारो जम्मि जुवाणओ परमरुवगव्विओ।
मरिऊण जायई किमतित्थेव कडेवरे नियए।। [3]

(4) **Apāyānupreksā**

Apāyānupreksā is the contemplating over the alternatives to remove the obstacles caused by the harm done to Āsravas So the four passions (kaṣāyas) like anger, pride, rising of illusion and temptation, give boost to the world and transmigration of soul Such type of secluded thinking is Apāyānupreksā

कोहो य माणो य अणिग्गहीया माया य लोहो य पवड्ढमाण।
चत्तारिएएकसिणा कसाया, सिचति मूलाइ पुण भवस्स।।[4]

The support of Śrutajnan is required probably in the first two stages of Śukla Dhyāna So Anupreksās are needed there only

Lesyā in Śukla Dhyāna

The first two Śukla Dhyānas love Śukla lesyā, the third Śukla Dhyāna has Param Śukla lesyā and the fourth Śukla Dhyāna has

1 See *Sthanangasutra*, Gāthā cited at p 692

2 *Ibid*

3 *Ibid*

4 सुक्का लेसाए दो, ततिय पुण परमसुक्क लेसाए।
थिरयाजिय सेलेस लेसाहय परमसुक्क।।
Dhyana sataka Gāthā 89

no lesyas[1]

(B) Kinds of Yoga in the Yogabindu

Ācārya Haribbhadrasūri was a greatly experienced sādhaka of the yoga way of sādhanā It was due to that he presented his significant original thinking about yoga In his famous work titled *Yogabindu*, he has made four kinds of yoga for the first time Adhyātma, Bhāvanā, Dhyāna, Samatā and Vrthtisamkṣaya

अध्यात्म भावता ध्यान समता वृत्तिसक्षय ।
मोक्षेण योजनाद् योग एव श्रेष्ठो यथोन्तरम्।।[2]

Since they establish relation of the Ātman to mokṣa, they are yoga or the soul gets liberation from all the bonds of world These five kinds of yoga are supreme yogas in order and attain superiority accordingly These yogas develope the kind of supreme spirituality i e , from spirituality to Bhāvanā, from Bhāvanā to Dhyāna, from Dhyāna to samatā, and from samatā to Vrttisamkṣaya They are indicators of enlightenment respectively[3] Besides, Ācarya Haribhadra has categorised yoga differently also

तात्त्विकोऽतात्त्विकश्चाय सानुबन्धस्तथापर ।
सास्रवोऽनास्रवश्चेति सज्ञाभेदेन कीर्तित ।। [4]

It means there are six kinds of yoga Tāttvika Attāttvika Sānubandha, Niranubandha, Sāsrava and Anāsrava So Haribhadra tells in all eleven kinds Left me analyse the six kinds here

1 Tāttvika Yoga

The sādhaka under this type of yoga engages himself to sādhanā with the sole objective of Nirvāṇa[5] The sādhanā where the sādhaka gets engaged renouncingall is known as Tātvka yoga Both Adhyatma and Bāvanā yoga are directed by Apunvardhaka's Vyavahāra dṛṣṭi and caritre's niscayadrsti[6] Though there is no mention of right

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1 Yogabindu śl 31
2 For details see Chap 3 of this work
3 *Yogabindu* śl 32
4 *Ibid* Sanskrit commentary
5 अपुनर्बन्धकस्याय व्यवहारेण तात्तिवक ।
अहृयात्मभावनारूपो निश्चयेनोत्तरयस्तु।। *Yogabindu*, śl 369
6 निश्चयेन निश्चयनयमतनोपचारपरिहारूपेण उत्तरस्यतु
अपुनर्बन्धकसम्यक् दृष्टयापेक्षया चारित्रिणि इति। *Yogabindu* śl 369
Sankrit commentary *Haribhadraya Yogabharat* p 252

attitude in this sloka yet according to the commentator, it can be context [1]

A Cāritrī centrainly acquires the yogas named Dhyāna, samatā and Vṛtthisamksaya according to his intrinsic purity They are tātvika yoga [2]

2 Atātvikayoga

The meaning of yoga derived from its external sense rather from its real application to self-contemplation , is known as Atatvika yoga [3] It means the sādaka who assumes the form of a sādhaka to enjoy the pleasures of world, his yoga is known as Atātvika The Adhyātmayoga and Bhāvanā yoga of people of like-nature also becomes Atātvika because they only have external apparel of a sādhaka Their conduct also brings misfortunes [4]

3 Sānubandha Yoga

The sānubandha yoga is that yoga whereby the sādhaka advances ahead towards his destination combating all the obstacles of his way [5] He attains this yoga with his progress ahead [6]

4 Niranubandha Yoga

Niranubandha yoga is that state of yoga when the sādhanā of a sādhaka gets interrupted in its midway [7] Ācārya Haribhadrasūri has termed to these hurdles as Apāya The yoga of a sādhaka whose sādhanā is not free from Apāyas is known as Niranubandha yoga [8]

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1 *Yogabindu*, śl 371

2 तात्त्विकी भूत एव स्यादन्यो लोकण्यपेक्षया।
अविछिन्न सानुबन्धस्तु छेदवान परो मत ।। *Yogabindu*, śl 33

3 सकृदावर्तनादीनामतात्विक उर्दाहृत ।
प्रत्यपायफलप्रायस्तथावेषा दिमात्रत ।। *Ibid*, śl 370

4 Yogabindu śl 371

5 *Ibid*

6 *Ibid*, śl 23

7 अस्यैव त्वनपायस्य सानबन्धस्तथा स्मृत ।
यथोदितक्रमेणैव सोपायस्य तथाऽपर ।। *Ibid* śl 372

8 अपायमाहु कर्मैव निरपाया पुरातनम्।
पापाशयकर चित्र निरूपक्रमसज्ञकम्।। *Yogabindu*, śl 373

The greatmen have termed Apāya to different corrupt practices like violence, false, theft, avarice, pride, swindlying, anger, etc The sādhanā should have no trace of Apāya The apaya is also termed' Nirupakram One has to necessarily suffer for that [1]

(5) Sārava Yoga

Sārava means full of Ārava Ācārya Haribhadrasuri has defined Asrava

आस्रवो बन्धहेतुत्वाद बन्ध एवेह यन्मत । It means the cause of karma bandha is āsrava It is *like a bondage* of the soul The main cause of karma-bandha is actually passion(Kaṣaya) and the Asrava is motivated by Kasay because it has real relationship with bandhana [2] The yoga replete with passion is callled ṣāsrava yoga The sāsrvayogin gets mokṣa after repeated times of death and birth [3] So it is called Dīrghasāmsāre too [4] Only that sādhaka can contemplate this yoga who has to have his last goal of mokṣa still very far and he will have to take many more births yet The Anāsrava is Caramasarīrī and sāsrava is Acaramasarini [5]

(6) Anāsrava Yoga

Anāsrava means the state being altogether devoid of Āsrava *according* to niscayanaya and according to vyavahāra naya the state of being without Āsrava and sāmparāyika (with passions) is Anāsrava yoga The sādhaka there takes to the state of Anāsava very soon [6]

The logic stated according to vyavahāra naya does not stand contrary to that of Niscayanaya It almost resembles and becomes

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1 *Ibid*, śl 376

2 अस्यैव सास्रव प्रोक्तो बहुजन्मान्तरावह । *Ibid*, śl 375

3 सास्रवो दीर्घ ससारस्ततोऽन्योनास्रव पर ।
अवस्थाभेदविषया सज्ञा एता यथोदिता । *yogabindu*, si 34

4 एव चरमदेहस्य सपरायवियोगत ।
इत्यवरस्रवभावेऽपि स तथाऽनास्रवो मत ।। *Ibid*, 377

5 निश्चयेनाच शब्दार्थ सर्वत्र व्यावहारत ।
निश्चयव्यवहारौ च द्वावायभिमतार्थदौ ।। *Ibid*, 378

6 पूर्वव्यावर्णितन्यायादेकजन्मा त्वनास्रव । *Ibid* śl 375

rational one Both the Niscaya and vyavahāra opinions express almost the some meaning Therfore, Anāsrava yoga is conducive to those aspiring for mokṣa in one birth only It means the Anāsrava takes birth only once [1]

The caramasarīrī does not take to another body the samparaya viyoga does not have passions i e the somprāyika does not have Asravabandhas In such state of the Āsrava moving simple there, he becomes an Anāsrava because of the slow speed of it

According to Jainism, such type of karmabandha occurs at the stage of twelfth guṇasthāna with illusions obliterated and the thirteenth guṇasthāna of Sayogi-Kevalin Actually, this comes under the cotegory of Anāsrava from this analysis

(C) Guṇasthāna and Yoga

The description of guṇasthāna (Ladder of spiritual journey) is very abundantly found in the process of Karmabandha It is similarly useful in the Yogasādhanā too These are the grounds voga sādhanā These are also known as categories of meditation The sādhaka has to contemplate then for the complation of the sādhanā

Form of Guṇasthāna

The nature perception and conduct of jīva in the Āgamas is known as guṇa The guṇasthāṇ is the difference of the progress and fall of the purification and impurification of these guṇas [2] The causes of the upliftment and downfall of the purification as well impurification of the gunas of soul are Āsravabandha, Samvara and Nirjarā The upliftment of inpurification in guṇas of soul is caused by the bandha and āsrava of the Karmas whrereas the upliftment purification of guṇas is caused by the obliteration of the āsrava and bandha of karmas by samvara and nirjarā which further causes the downfall of their impurification

Thus, the jīvas get by and by purified and the pious state of the jīva leads to self development This process of the upliftment of guṇas of soil is known as guṇasthāna [3] The guṇasthāna has

1 पूर्वव्यावर्णितन्यायादेकजन्मा त्वनास्रव । *Ibid, 377*

2 See *Karmagsantha* 4, p 12

3 *Ibid*, pp 12-13

also been characterised as Jīvasthāna in the *Samvāyānga*[1] sūtra, Somvjāsār,[2] and *Prākṛta Pañcasamgra*[3] whereas it is been stated to be Jīvasamāsa in the gomattasarā[4]

Both Jīvasthāna and guṇasthāna have stated to be different in the Karmagranthas[5] Though there is no difference due to samjñābheda yet the commentators do define it to be there

Jivasthana

Jīvasthāna has many a difference of the jīvas like the minutest parts of Jīvas Bādara, Dwindrīya, Trīndriya etc i e the sthāna of Jīva (the minute aspect of jīva)[6] So there appears a lot of difference but Dhavalakāra finds no difference there and states that outcome of the fourteen guṇasthāna[7]

The Number of Guṇasthānas

Generally all the scholars have admitted the fourteen numbers of guṇasthāna

They are[8]

(1) Mithyādṛṣṭi (2) Sāsāsanadṛṣṭi
(3) Misradṛṣṭi (4) Aviratsamyagdṛṣṭi
(5) Desaviratsamyagdṛṣṭi (6) Prasamiyata

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1 कम्मविसोहिमग्गण पडुच्च चउद्दसजीववट्ठाणा पणणत्तो।
Samavāyāṅgasūtra, Samavāya, 14-15

2 *Samayasāra* Gāthā 55

3 See Prākṛta Pañcasamgraha

4 मिच्छो सासणमिस्सो अविरदसम्मो म देसविरदो य।
विरदापमत्तइदरो अपुव्व अणियट्टि सुहमो य।।
उवसतखीणमोहो सजोगाकेवली जिणो अजोगीय।
चउद्दस जीवसमासा कमण सिद्धा य णादव्वा।।
Gomattasāra, Jīvakāṇḍa, Gāthā 9-10

5 इहसुहुमबायरेगिदिवित्तिचउअसन्निसन्निपचिदी।
अपजत्ता पज्जत्ता कमेण चउदस जियट्ठाणा।।
Karmagrantha 4, Gāthā 2

6 *See Ibid*, 4, p 9

7 चतुर्दशाना जीवस्थाना चतुर्दशगुणस्थानामित्यर्थ । *Dhawalā* 1 1-2

8 मिच्छादिट्ठी, सासायणसम्मादिट्ठी, सम्मामिच्छादिट्ठी विरयाविरए, पमत्तसजए अप्पमत्तसजए, निअट्ठिबायरे अनियट्ठिबायरे सुहुमसपराए उवसामए, खीणमोहे, सजोगीकेवली अयोगीकेवली।
Samavāyāṅgasūtra Samavāya 14

(7) Apramattasanyata	(8) Nivrtti Bādara
(9) Anivrti Bādara	(10) Sūkṣmtisāmparāya
(11) Upasānta Mohanīya	(12) Kṣīṇamohenīya
(13) Sayoga Kevalin	(14) Ayogakevalin

(I) Mithyāsdrsti

The jīva adopts a contrary attitude with the rise of an attitude of delusion Thus, the jivas of contrary attitude are in mithyātva guṇasthāna [1] The jīva in this guṇasthāna is quite similar to a patient of yellow fever Religion does not interest to that jīva like sweet juice to that patient of yellow fever

Though the jīvas in this guṇasthāna have more impact of samkasathaen then fast and slow impact of passions yet they do not have the realization of the true form of the soul and jiva swings delusion until it comes to realize the real state of soul

(2) Sāsādana Guṇasthāna

When jīva takes to right attitude by triumphing over mithyātva mohaniya karma and anantanubandhī kaṣāyas, then it survives till forlong in that state It falls from the rule if the kaṣāyā (Passion relating to Anantanubandhī rises during the period whichever is left and it continues taking the taste of that time till six Avali This state of guṇasthāna leaned to downfall is sāsadana guṇasthāna This is also called so sadanasamyakdrsti because the jīva falls by ignoring samyakatva It becomes Ardhasamyaktvi if the attitude of samyakmithyātva arises after the completion of forlong time of upasama samyaktva This is also known as the Tritya Samyakdrsti Guṇasthāna Its time is forlong If the attitude of rightness arises thereafter, then it becomes samyaktva by rising upward and if the attitude of delusion rises, then it falls downward and comes under Mithyātva Guṇasthāna [2]

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1 मिच्छन्त वेदतो जीवो विवरीय दसणा होदि।
णयधम्म रोचिदि हु मुहर खु रस जहा जरिदो।।
Gomattasāra, Jiva Kāṇda, Gātha 17 and cf *Karmagrantha*, 2, p 13

2 *Karmagrantha*, Vol II p 20 and cf
सम्मामिच्छुदयेण य जत्ततरसव्वधादिकज्जेण।
रणयसम्ममिच्छपि य सम्मिस्सो होदि परिणामो।।
Gomattasāra Jīvakāṇda Gatha 22

According to *Gomattasāra*, it is like the mixed juice (sour as well as sweet) as when the curd and jaggery mixed together become inseparable Similarly, right attitude and delusion remain mixed together [1]

(4) Aviratisamyagdṛṣṭi Guṇasthāna

The jīva becomes samyagdṛṣṭi after obliterating the Darsananohanīya karma It comes to realise the real form of soul Then it is incapable to wander on the path of sagacity due to rising of cāritra mohanīya karma and it does not observe fasts etc despite of his feeling to do them Thus it is called Aviratsamyagdṛṣṭi Guṇasthāna due to lack of renounciation or virati there [2] According to *Gomattasāra* by subduing over six attitudes like Darsanamohaniya i e , mixed delusion and right attitude and four Ananatanubandhi passions samyagdershana prevails Here rise the Apratyākhyānāvaraṇa passion That is why the jīva of this guṇasthān becomes Avirati samyagdrsti [3]

(5) Viratāvirata Guṇasthāna

When the Pratylikhyana varana position of the jīva of right attitude gets subdued, then it gets freedom from the sins of violence to course objects But it still remains avirata from the minute sins of the violence to immovables Such desavirata anuvrati jiva is called to be of viratāvirata guṇasthāna [4] *Gomattasara* calls it Dasaviratī or desasamyat also [5]

(6) Pramattasamyata Guṇasthāna

With the subduing of the passions of pratyākhyānāvāraṇa of

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1 दहिगुडमिव वा मिस्स, पुहमावणवकारिदु सक्क।
एव मिस्सयभावो सम्मामिच्छात्तो णादव्वो।।
Gomattasāra, Jīva kāṇda, Gāthā 22

2 *See Karmagrantha*, Vol II, p 23

3 सत्ताह उवसतदाक उवसतसत्ताक ख्या दु खहयो य।
विदियकसापयुदयादो असजदो होदि सम्मो य।।
Gomattasāra, Jīva kāṇda, Gāthā 26

4 *See Karmagravtha*, Vol II, p 25

5 पच्चवरवाणुदयादो सजयभावो ण होदि णार्विर तु।
थोववदो होदि तदो देसवदो होदि पचमअ।।
Gomattasāra Jīva kāṇda, Gāthā 30

the jiva of right attitude, it assumes the mahāvrata called sakal sanyam after abandoning all the violent sins of coarse and minute objects But there still remain some trace of Pramāda (inaccuracy) because of the fast rising of sanjjawala and naukasaya Such sanyamī of Pramattas añiyata guṇasthāna [1]

(7) Apramattasañyat Guṇasthāna

With the slow rising of sañjjawala and naukaṣāyas in the pramattasamyat jīva, it observes control over all the pramādas (mistakes) relating to senses Such an ascetic is called to be of Apramattasanyat guṇsathāna [2]

After the seventh guṇasthāna, the sādhaka has to cross two categories Upasama srenī and ksapaka sreni The jīva that is ready karma climbs on ksapaka srenī The time for both becomes the antarmuhūrt (forlong)

(8) Nivṛtti Bādara Upasamaka, Kṣapaka Guṇasthāns

The jīva which have already subdued over the seven attitudes the four anantānubandhī passions and three Darasanamohanīya karmas reaches to the eighth guṇasthāna It is able to obliterate her twenty one more attitudes of the remaining ones of Cāritra mohanīya karma including those seven attitudes The effects of the present gunasthān' as jīvas had some difference and then rises there the Bādara sañjjawalan kaṣāya So it is called Nivṛtti Bādara Guṇasthāna [3]

(9) Anivṛtti Bādara Upasāmaka Kṣapaka Guṇasthāna

Under this guṇasthāna, the results of all the jīvas of one time become alike There is no difference So, it is known as anivṛtti Bādara guṇasthāna Bādara means coarse (sthūla and samparāya means passion (kaṣāya) So, there rise sthūla and kasāya There are two srenīs Upasama and ksapaka The jīva of Upasama srenī triumphs over the attitudes of caritramohaniya karma and that of

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1 *Samvāyāngasūtra*, 14, and cf *Gomattasāra*, Jīva kānda Gāthā 32

2 See *Karmagrantha* 2, and *Gomattasāra*, Gāthā 45

3 See *Karmagrantha* Vol 2 p 28 Samavāyāngsūtra 14

the kṣapaka sreni obliterates all of them altogether and then enters to the tenth guṇasthāna[1]

According to the author of the *Gomattāsara* it is like the difference among the different jīvas of the same time in their period of antarmuhurta anivṛttikaraṇa in the beginning the mid of at the end that is similar to that ot the body after both being its external reasons as well as the internal reasons of the subduing of the Jñānāvaraṇa of karmas etc And similarly, if there is no difference due to certain reason that is called ānivṛtti karma

The Anivṛtha karaṇa guṇasthāna has as many effects as its time goes It therefore has one result (effect) in each time of Anirttibasana These effects bun the fores of karma by the fire of most pious contemplation[2]

(10) Sūkṣṁasamparaya Upasamaka Kṣapaka Guṇasthāna

Under this guṇasthāna the jīvas of all sreṇīs destroy the minute avarice So it is called Sūkṣmasamparāya guṇasthāna Sūkṣmasamparāya means minute passions The jīva belonging to upasama sreṇī subdues over the minute avarice and enters into eleventh guṇasthāna whereas the jīva of the kṣapaka sreṇī obliterates it reaches to the twelfth guṇasthāna This guṇasthāna has been given the name sūksmasampary Upasamake kṣapaka because it denotes the difference of these two sreṇīs The sukṣma lobha here destroys the samjjawala and lobha's minute aspects Its time period is jaghanya eka samaya and utkṛṣṭā anatarmuhūrta[3]

According to Gomattasara Suksmasamparaya gunasthana is the minute aspect of avarice and attechment which sticks to jiva even at this st'ge similar to that the redness left in a cloth of pink colour even after it is washed[4]

(11) Upasantamoha Gunasthana

Upasānta kaṣāya guṇasthāna is the guṇasthāna when pure effect

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1 *Ibid*, Vol II, p 53 and *Ibid*

2 एकमिहकाल समये सठाणदीहिं जह णिवट्टति।
णणिबट्टति तहावि या परिणामेहिंमिहोजेहिं।।
Gomattasāra Jīvakaṇda Gātha 56

3 See *Karmagrantha* Vol 2 p 35 and *Samavāyangāsūtra*, 14

4 Gomattasāra Jīvakaṇda Gātha 58

arise after subduing all the mohanīya karmas like that of the water of a tank in the season of winter or the water mixed with Nirmalī fruit [1] Its another name is Upasāntakaṣāyavītarāgacāhhadma Guṇasthāna

The jīva belonging to upasamasreṇī ultimately enters into tenth guṇasthāna after subduing the minute temptation and it is called to be of upasantamoha guṇasthāna after it has triumphed over all the attitudes of moha karma [2] Its time is laghu anatarmuhūrta pramāṇa As soon as it is over the jīva falls down and reaches to the seventh guṇasthāna If it still wanders in the world, it may touch the level of delusion (mīthyātva) guṇasthāna

(12) Kṣīṇamoha Guṇasthāna

The jīva in the kṣapaksreṇī at the 10th guṇasthāna ultimately obliterats even the minute avarice and becomes kṣīṇamoha and reaches to twelfth guṇasthāna because his mohanīya karma has already obliterated altogether So its name is quite to be ' kṣīṇamoha gunasthān Its time is also antaramuhūrta pramāṇa The sādhaka does here the nirjarā of twenty nine attitudes (prakṛtis) including five of jñānāvaraṇa nine of darsanavarsaṇa and five of Antarāya karma and obliterates them all in the long run and then reaches of the stage of thirteenth guṇasthāna [3]

According to *Gomattasāra*, the sādhaka becomes pure like the water kept into the pot of ṣphaṭikamaṇi when his mind get totally devoid of amohaniya karma This is the state of jīva known as ksīna moha or the twelfth gunasthana of ksinakasaya [4]

(13) Sayogī-Kevalī Guṇasthāna

There is presence of lord Kevalin in this guṇasthāna Though the lord Kevalin is said to have attained kevalajñāna-kevaladarsana after having obliterated the ghātkarmas (Jñānāvaraṇa darsanāvarana mohanīya and antarīya) yet he is called sanyoga kevalin due to

1 *Gomattasāra*, Gāthā 61
2 *See Karmagrantha* Vol II p 37
3 *Samavāyāngasūtra* Smavaya 14 and cf *Karmagrantha*, Vol II p 40
4 णिस्सेसरवीणमोहो फलिहमयलमायणुदयसमचित्तो।
खीणकसाओ भण्णदि णिग्गयो वीयरायोहिं।।
Gomattasāra, Jīvakaṇḍa, Gātha 62

the application of yoga there This state is called sanyogī-Kevalī gunasthāna The sanyoga-Kevalin is also termed him, Jinendra and Jinesvara[1]

(14) Ayogīkevalī Guṇasthāna

There is total absence of yoga in this guṇasthāna Therefore this is called āyogī kevalī This guṇasthāna's time lasts till the pronounciation of the vowels, A, I, U, R and LR During this short span of time, they get siddhi after having obliterated all the attitudes of vedanīya Āyu, nāma and gotra karma They become the master of eternal bliss Because, under this guṇasthāna, particularly the yoga gets lost So, it is called Ayogakevali guṇasthāna[2]

Thus these are the fourteen guṇasthāna of the sādhaka where there is kindness, the total absence of āsravas, and free from all the karmas[3]

Relation of yoga and guṇasthāna

The yoga in Jainism is the engagement of mind speech and body[4] and it has been throught to be the cause of bandhana (bonds) because āsrava of Karmas takes place on account of that engage ment[5]

There are fifteen kinds of yoga including those of four each of mind and speech ad seven of the body[6]

(A) Four kinds of yoga of mind

(1) Satyamanoyoga	(2) Asatyamanoyoga
(3) Misramanoyoga and	(4) Vyavahāra Manoyoga

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1 *Samavāyāngasūtra* samavaya 14 and cf *Karmagrantha*, Vol I, p 41 and
असहायणाणदसणसहिओ इदि केवली हु जोगेण।
जुत्तोति सजोगजिणो अणाइणिहणारिसे उत्तो।
Gomattasāra, Jīvakanda, Gatha 64

2 *Samavāyāngasūtra*, pp 41 and *Karmagrantha*, Vol II, p 43

3 सीलेसि सम्पत्तो णिरूद्धणिस्सेस आसवो जीवो।
कम्मरयविप्पमुक्को गयजोगी केवली होदि।।
Gomattasāra, Jīvakanda, Gatha, 65

4 *Tattvārthasūtra*, 6-1

5 *Ibid* 6-2

6 See *Karmagranth*, Vol II, p 26

(B) Four kinds of the yoga of speech

(1)	Satyavacan yoga	(2)	Asatyavacana yoga
(3)	Misravacana yoga, and	(4)	Vyavahāravacana yoga

(C) Seven kinds of the yoga of Body

(1)	Audarikakāya yoga	(2)	Audārikamisra Kāyayoga
(3)	Vakryakay yoga	(4)	Vankryamisrakāya yoga
(5)	Āhārakakāya yoga	(6)	Ahārakamisrakāya yoga,
(7)	Kamaṇakāya yoga		

So, there are fifteen kinds of yoga including all Both guṇasthāna and yoga have got close relationship to each other It is because one or other yoga is found in each jīva from these yogas Thus the base of yoga is the base of Ātma guṇasthāna also Thus, it is natural to say that there certainly exist one or other yoga and some or other guṇasthāna according to senses It can also be stated here that the soul gets full enlightenment is the fourteenth guṇasthāna and becomes siddha attaining the pad of Bāddha

There becomes only one guṇasthāna in a jīva at a time but the number of yogas goes to fifteen

Crossing the Śreṇīs from Sixth to Thirteenth Guṇasthāna

The sixth guṇasthān is 'Apramattsanyata' The sādhaka observes here five great vratas like non-violence etc and makes his bhavas (emotion) from pure to purer Though the pre-control is done here due to lack of pratyākhyānāvaraṇa kaṣāya which deters the will power yet it is called pramattsanyata because of rising of inadvertence caused by the passions like sanjjawala [1] The sādhaka having reached here at the supreme stage of guṇasthāna becomes the bearer of fourteen pūrvas, he at the same time receives āhara kalābdha too [2]

The only difference that lies between the sixth guṇasthāna and the seventh one is that there is likely to be the doṣa of aticāra because of the presence of pramāda in the sixth guṇasthāna whereas there remains no trace of pramāda in the seventh guṇasthān So, it is called Apramattasanyat Both of these guṇasthānas do not occur

1 See Ibid , p 27

2 *Karmagrantha*, Vol II, p 28

at a time only, but they are movile like speedometre i e sometime it comes from seventh to sixth guṇasthāna and sometimes from sixth to seventh respectively[1]

The time span of Apramattasanyata guṇasthāna becomes one time from jaghanya to utarṣa antaramuhūrta Thereafter, apramatta ascetic either reaches to upasama kṣapaka sreṇī the eight guṇasthāna or remains at the sixth guṇasthāna 2 The sādhaka who reaches to upsama or kṣapaka sreṇī after getting specially purified from the seventh guṇasthāna, is called Apūrvakarana or Nivṛtti Badara,the eight guṇasthāna, because the Apramatta sādhaka here gets relieved from the passions like Avantamubandhi apratyakhyana pratyakhyanavarana and sajjawalan krodha, ego illusion and avarice

Though the sreṇīs of upasama and ksapaka start at the ninth guṇasthāna yet their foundation is made at the eighth gunasthāna of nivṛtti bādara[2]

The ninth guṇasthāna is Anivṛttibādara It makes the rise of coarse passions because it has as many results as the time In one time there is only one result So there happens inequanimity in different times and there happens equanimity in the results at a particular time These effects lead to obliteration of karmas

The sādhaka experiences in this guṇasthāna the sūkṣmakasāya and sūkṣmalobha of sanjawalalobha One who penetrates through

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1 णणिवट्टति तहाविय परिणामेहि मिहोजेहि।
होति अणियट्टिणो ते, पडिसमय जेस्सिमेकपरिणामा।
विमलयरझाणहुयवहम्हिाहिणिद्दडढकम्मवणा।।
omattasāra Jīvakāṇda 56 57 and cf *Karmagrantha* VolIi p 33

2 अणुलोहवेदतो जीवो उवसामगो व खवगो वा।
सो मुहमसापराओ जहखादेपूणओ किंचि।।
Gomattasāra Jivakāṇda Gatha 60 and cf *Karmatranna* VolIi p 35

3 कदफल जुदजल वा सरए सरवाणिय स णिम्मलय।
सयलोवसतमोहो उबसतकसायओ होदि।। *Gomattasāra Jīvakanda*

it nearer to yathākhyātacāritra no matter he belongs to upasama sreṇī of kṣapaka sreṇī

The pure effects of the sādhaka derived from overcoming all the mohanīya karmas is called upasanta kaṣaya i e eleventh guṇasthāna It is like that of pouring nirmali into the waterful of muds when the mud is got iestead the bottom and the water becomes purely white or like the water of a pond in Autumn season that looks purely white Similarly under this guṇasthāna the mud of the mohaniya karma is got subdued by the rise of cognition So it is named Upasāntakaṣāya Vītarāga chadmastta[1]

When the sādhaka is able to obliterate the sūksmaakṣāyas by his sādhanā then he enters into the twelfth gunasthana i e kṣīṇa kaṣāyas[2] As soon as the sādhaka gets all the passions destroyed, he destroys the four hat karmas as well, then, he reaches to the thirteenth Guṇasthāna of Sayogakevali [3]and gets rid of the cycle of birth and death in the world for ever It is his Nirvāṇa and moksa

1 *Gomattasāra*, *Jīvakaṇḍa*, Gāthā 62 and *Karmagratha* Vol Ii pp 39-40
2 *Ibid* Gāthā 63-64 and *Ibid* p 40, *Jainatattvakalikā* p 202
3 *Ibid* Gāthā 61 and cf *Karmagrantha* Vol IIi p 36

CHAPTER FIVE

YOGABINDU AND ANALYSING THE TATTVA

In pursuit of the identity of soul it is understood that the eternal soul (ātman) is also Sarīra (body) which is like a chariot The ātman is like a charioteer that carries the very chariot of the body[1] The ātman dwells in the cave of the very self of the soul (Prāṇa)[2] The self (Prāṇa) rests on the ātman corresponding to that of an individual's reflection The self (Prāna) is the root of the world[4] and it is the God of the gods[5] Ātman is known as Prajñā and Prajñāna[6] and even as Vijanana (consciousness)[7]

The thinkers of the vedas have admitted that the Atman is imbued with pleasures[8] while we observe the continuity of modifications in their concepts and thoughts They concluded that the soul (Ātman) is effulgent one which recognises the inner call of the self[9] That is the perceiver the listener and the knower[10] The Atman is like the beaming light of the which is pervaded itself by this light[11]

Besides the vedic philosophers have recognised the ātman (soul) the one that never gets old that is immortal imperishable devine not- exhausting, eternal definite and perennial[12]

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1 *Chāndogyopanisad kā sāra History of Indian Philosophy* vol 2 p 131
2 *Kenopanisad* 1 46
3 *Praśanopanisad* 3 3
4 *Chāngyopanisad,* 3 15
5 *Brhadaranyaka Upanisad* 1 5 22-23
6 *Aitarey- Upanisad* 3 3
7 *Ibid* 3 2
8 *Taittrīya Upanisad* 2 5
9 *Brhadāraṇyak upanisada* 37 22 & 4 5 13
10 *Ibid* 3 7 23 & 3 8 11
11 *Maitreyopaniṣad* '3 16 21
12 *Kathopaniṣad* 3 2 Vrhadāraṇyaka, 4 4 20 Svetaśvataral 1 9 etc

Lord Buddha analysed the human personality with an aggregate of five groups (skandhas) i e rūpa (material form of body), Vedanā (feeling), samjsñā (exception), samsakāra (volitonal forces), vijñāna (consciousness) The thought that there exists no permanent entity which can be indentified as self [1] and he termed it anitya (impermanence) and anātma (not-self)

The Buddha have considered the material form of the body to have been produced, hence it is to be restrained [2] So, there is no entity of the ātman (soul) that is beginningless and eternal Buddha believed in the entity of citta in the very beginning which prodouced another substance that neither corresponds it not differs from it but it is in the channel To sum up what he taught is that birth, decay and death take place due to certain reasons and they are not the form of some permanent ātman

Despite the facts that Buddhists accept the existence of Birth, Decay and Death, they do not regard their permanence [3] The inference is that Buddhist philosophers neither accept the Dehātmavāda of cārvāka philosophy nor the upanisadic concept of ātman, which is eternal permanent and perennial

(a) The Concept of Ātman in Jaina Philosophy

The metaphsics is dualistic It considers two major substances Jīva (ātman or soul or self) and Ajīva (Notyself) The Ajīva is a material object while Jīva is setient one It is known as ātman also in Jainism with several other words like Jīva, chetna (cheta) and Chaitannya

Jīva (self) is an entity which lived in the past and is continuing in the present and which will certainly live in furture too [4] It is the substance that lived on Prāṇas, lives today and shall continue to live

1 *Samyuktanikāya* 12 70 & 32-37 *Dīrghanikay*, Mahamidana *Sutta* 15, & *Vinayapītaka, Mahābagga*, 1 6 38-46

2 यकिचि समुदय धम्म सव्व त निरोधम्म। *Mahābagga* 1 6 29
सव्वे सङ्खारा अनिच्चा दुक्ख, अनत्ता।।*Angutar Nikāya Tikanīpāta*, 134

3 *Samyuttanikāy*, 12 36 , *Angūttara Nikāya* 3, *visuddhimagga*, 17 161-74

4 जीव प्राणधारणे अजीवन् जीवन्ति जीविष्यन्ति आयुर्योगेनेति निरुक्तवशाद् जीवा । जीवति जीविष्यति जीवितपूर्वो वा जीव ।
Praśamarati, vol 2, p 1

There are two types of Prāṇas-Draya Prāṇa and Bhāva Prāṇa The Dravya Prāṇas are bala (the channels of activities), indriya (senses), āyu (live-duration), and śvāsocchvās (respiration) Jñyānopayoga and Darsanopayoga are understood Bhāvaprāṇas [1]

In Jaina metaphysics the characteristics of Jīva is Upayoga (consciousness) [2]

The self is embodied with multi-faceted power, of more eminence are Jñāna śakti, Vīrya śakti and samkalpa sakti [3] On the other hand it is termed Upayoga (cousciousness)- द्रव्य कषाययोगादुपयोगो ज्ञानदर्शने चेति।[4] The Jīva (self) is beginningless, imperishable and undecaying Because of drevyārthikanaya, the self never transforms and remains as ever in the three kals (times, but it gets transformed in different ways due to paryayarthikanaya , so it is impermanent The gold remains gold even after it is used for making crown, ear-ring, etc there is only the change of names Similarly, the human soul (self) changes its name while it is transmigrating to eighty four lakh yonīs and passing through four gatis The substance of gold i e Jīva remains however ineffective [5]

The self (Ātman) is devoid of speech, form, smell and touch, and hence it is abstract [6] The senses and mind are unable to know it due to its abstractness[7] So it is transcendental

The Acts of Soul

According to the Jaina metaphysics the pleasures and sorrows

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1 पाणेहि चदुहिं जीवदि जीवस्सदि जो हु जीविदो पुण्व।
सो जीवो, पणा पुण बलमिंदियमाऊ-उस्सासो।। *Pañāctikāya*, Gatha 30

2 जीवो उवओगलक्खणो। *Uttarādhyayan* 28 10 and
उपयोगो जीवस्य लक्षणम।। *Tattvārthasūtra* 2 8
सामान्य खलु लक्षणमुपयोगो भवति सर्वजीवानाम्।।
Praśamarati vol 2, śl 194

3 नाण च दसण चेव चरित्त च तवो तहा।
वीरिय उवयोगो य एय जीवस्स लक्खण।। *Uttarādhyayan* 28 11

4 See *Praśamarati*, vol 2 śl 199

5 See *Jainattvakalikā* Ātmavāda p 119

6 See Ācārāngasūtra, Sūtraskandha 1 chap 5, 3,6 Sūtra 593-69

7 नो इन्दियग्गेज्झ अमुत्त भावाविय होइ निच्च। *Uttarādhayayana*, 14 19

ups and downs, the rich and poor and several other peculiarities in this world are caused by the human soul itself The soul has to account for the karmas of pre-birth The abstract soul has to get embodied in the material form[1] due to the Karma-bandhas and undergoes the joys and miseries The very soul itself engulfed with Karma-bandhana assumes the task of vaitarani river (i e the river supposed to swim across after death) and Kūtaśalmali tree i e the tree that produces pain in the hell) The same soul is the Kamadhenu cow (the desire-yielding cow) and the Nandan forest [2]

Thus, the Jaina philosophy is rich with so much of concret and detail literature of the doctrine of karma The availability of rich literature on doctrine stands testimony to it [3] In *Sūtrakṛtāngasūtra* it is stated that the Jīva reaps as it sows in the pre-birth [4]

Besides this there is no other power that can bestow pain or pleasure to human being It is due to the karmas that the soul has to undergo the suffering of tansmigration into different yonis [5] The human self (Jīva) makes round of the entire world by transmigrating to diverse yonis (births) according to the execution of diverse karmas [6]

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1 (क) कम्मुणा उवाही जायइ। *Ācārangasūtra*, 1 3 1
(ख) एको दरिद्रो एकोहि श्रीमानिति च कर्मण । *Pañcādhyāyī*, 2 50
(ग) कम्मओ ण मन्ते। जीवे नो अकम्मओ विमुक्तिभाव परिणमई।।
Bhagawatīsūtra 12 120
(घ) अप्पा कत्ता विकत्ता य दुहाण य सुहाग य।
अप्पामित्तम मित्त च दुप्पट्ढिय सुप्पट्ठिओ।। *Uttarādhyayana* 20 37

2 अप्पा नई वेयरणी अप्पा मे कूडसामली।
अप्पा कामदुद्य धेणु, अप्पा मे नन्दन वण।। *Ibid*, 20 36

3 *Karmagrantha*, Karma Prakṛti, Pancasangrah, Saptatīkā, Mahā karma, Prakṛtiprabhṛta, Ṣadkhandagam etc are mainly worth seeing

4 ज जारिस पुव्वमकासिकम्म तमेव आगच्छति सपराए।
Sūtrakṛtāngesūtra, 5 2 23

5 कम्मसगेहि सम्मूठा दुक्खिया बहुवेयणा।
अमाणुसासु जोणीसु विणिहम्मन्ति पाणिणो।। *Uttarādhyayan* 3 6

6 समावन्नाण ससारे नाणा गोत्तासु जाइसु।
कम्मानाणा विहा कट्टु पुठो विस्सभिया पया।। *Ibid*, 3 2

The soul gets embodied according to the pre-birth karmas sometimes god in heaven, sometimes in the hell, sometimes demon in asurayoni, and sometimes birds and beasts[1] The kṣatriyas are constantly overpowered by passions from times immemorial and they are unable to get rid of them The jīva also is similarly engulfed with the Karma-bandhanas and it has been continually transmigrating to different yonis and it never desires for moksa[2] Noosed with the tie of karmas, the soul assumes itself the doer too The causes of its karma-bandhas are attachment (Rāga) and antipathy (dveṣa)[3] Attachment and antipathy beget mohā which further begets passions So, moha as well as passions have been considered the cause of Karma-bandhas[4]

The Sufferings of the Soul

The soul has to suffer for its karmas (deeds) like the thief who breaks into the house of a person gets caught and bears the punishment for the wrong acts Similarily the jīva (soul) also enjoys pleasure and sūffers for the karmas (deeds) already accomplished by it It does not get rid of life until all the deeds are accounted for[5] The fruits of karma are born by the soul alone because the karma follows the doer of it[6] Therefore, it can be asserted on the basis of these facts that the soul alone undergoes the the fruits of karma The upanishads comprehend the soul (Jīva) the doer (of action) and the bearer of the fruits of the action done but the Brahman (Supreme soul) is devoid of such actions The Jainas hold that the soul (Jīva or Ātman) is materially the bearer of the fruits of actions but contrary to it from immaterialistic view the soul has nothing to do with actions or its fruits[7] (The Jainis determines some substance from the two view-

1 एगया देवलाएसु नरएसु वि एगया।
एगया आसुर काय आहाकम्मेहि गच्छई।। *Ibid*, 3 3

2 *Uttarādhyayanasūtra* 3 2

3 रागो य दोसो वियकम्वीय। *Ibid* 32 7

4 कम्म च मोहप्पभव वयन्ति। *Ibid*

5 तेणे जहा सधिमुहे गहीए सकम्मुणा किच्चइ पावकारी।
एव पया पेच्च इह च लोए कडाण कम्माण न मोक्ख आथि।।
Uttarādhyana 4 3

6 एको सय पच्चणु होई दु ख कत्तारमेव अणुजाइ कम्म।। *Ibid* 13 23

7 परमप्पाणमकुव्व अप्पाण पिय पर अकुव्वनो।
सोणाणमओ जीवो कम्माणमकारओ होदि।। *Samayasara*, G 93

points of national and immaterial substances i e Vyawahāranaya[1] and niscayanaya From the viewpoint of the former, the soul is the doer of actions, because Vyavalārā manifests the action of the soul But in vyawahāra, the soul is comprehended the doer of action till it is enveloped with passions and activities (Yoga) It becomes under the action when it is liberated from passions and actions

The Real Self (ātman) or the True Soul

The soul that recognizes the nine Tattvas and relies on them is known as Tattvajña (the real self) soul It considers Buddh[2] and Samyakdṛṣti in Jainism It is also known as Jñānātmā [3] It is Bodhisattva of Buddhism There is no factual difference between Samyakdṛṣti and Bodhisattva

The Bodhisattva or Samyakdṛṣti are equally consisted of the virtues like interest in doing good to others, wise devotion in deeds, discretion in the pursuit of religious paths, sublimity of concept, kindness and affectionate qualities [4] Samyakdarśana and Budhi are alike The person endowed with Bodhi only can become Bodhisattva He follows the path of goodness This is called sam yakdrsti [5] Both of them are synonymous

The noble person inbued with the qualities of benevolence, interest in altruistic deeds, virtuous, talented, progressive on the path of development and spiritualistic, endeavours to go ahead [6] Replete with the great bodhi and having targeted moksa for becoming Tīrthānkara, such person is Bodhisattva [7] The samyakdṛṣti also corresponds the same Bodhisattva

Samyakattva can be accomplished without good conduct but knowledge and good conduct can never be accomplished without

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1 बुद्धे परिनिव्वुडे चरे। *Uttarādhyayana* 10 36

2 बुद्धे परिनिव्वुडे चरे। *Utarādhyayana* , 10-36

3 ज्ञानसम्यग्दृष्टेर्दर्शनमथ भवति सर्वजीवानाम्।
चारित्र विरताना तु सर्वससाररिणा वीर्यम्।। *Prasamarati*, Part 2, śl 2 1

4 परार्थरसिकोधीमान् मार्गगामी महाशय।
गुणरागी तथेत्यादि सर्व तुल्य द्वयोरपि।। *Yogabindu*, śl 272

5 *Ibid*, śl 273

6 *Ibid*, śl 287

7 *Ibid*, śl 274

Samyakattva [1] It was due to this reason thet the Ācarya has for the first emphasised on samyakdarsana while describing the path of mokṣa [2]

The Omniscient Soul

The Jaīnism has used the word kevalin for omniscient Who is kevalion or omniscient? When the sādhaka succeeds in subduing [3] the obscurations caused by karma (ie Knowledge-obscuring perception-obscuring, faculty-obscuring, good action-obsuring, etc) and reaches the 12th step i e kṣīṇamohaguṇasthāna and becomes eternal, unique, unresponded, omniscient and perceives the present, past and future substances, he is termed Kevalin [4]

The Kevalin perceives the transcendental substances of the cosmos and having been authorised for preaching, they devote themselves there [5] Such sādhakas who are devoid of moha (intrigue) and pride, and are Vītarāgis and Aṇāsravī, attain the eternal bliss of Nirvāṇa after acquiring Kevalajñāna [6]

The same is the form of the counscious soul it is not bereft of knowledge So the omniscience is in both of the the cases before and after the state of liberation It is the nature of the soul to be wnvisioned in its own form or to be stable[7] According to the Yogadarśana the absorption of aim less attributes with their cause after accomplishing the human deeds and the mingling of Cittaśakti with itself is called kaivalya and it can be attained by the most refined knowledge [8]

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1 नात्थि चरित्त सम्मत्तविहण दसणे उ भइयव्व।
सम्मत्तचरित्ताइ जुगवं पुव्व न सम्पत्त।। *Uttarādhayayan* 28 29
नादसणिस्स नाण नाणेण विना न हुन्ति चरणगुणा।।
अगुणिस्स नस्थि मोक्खो नस्थि अमोखस्स निव्वाण।। *Ibid*, 28 30

2 सम्यक्दर्शनज्ञानचारित्राणिमोक्ष मार्ग । *Tattvārthasūtra* 1 1

3 छद्मस्थ्वीतराग काल सोडन्तर्मुहूर्तमथ भूत्वा।
युगपदविविधवरणान्तरायकर्मक्षयभवाप्य।। *Praśamarati*, vol III, śl 268

4 *Ibid* 269-70 and cf
मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम्। *Tattvārthasūtra*, 10 1

5 *Yogabindu*, śl 425

6 *Uttarādhyayanasūtra* 35 21

7 *Yogabindu*, śl 428

8 पूरुषार्थशून्याना गुणाना प्रतिप्रसवकैवल्य।
स्वरूपप्रतिष्ठा या चित्तिशक्तेरिति।। *Yogadarśana*, 4 34 and
विवेकख्यातिरविप्लवा हानोपाय । *Ibid* 3 26

ı he attaınment of Kevaljñāna and the state of kevalın takes place wıthout any kındrance ın Jaınısm when the sādhaka reaches the second stage of the eıght step ı e Nıvṛtha bādara upaśamāka Kṣapaka guṇasthāna where he (the sādhaka) gets destroyed hıs four fatal karmıc obscuratıons ın the kṣapaka category and attaıns saṅyāsayoga[1]

(B) The Soul and the Karma

The word karma ıs gererally used for dıfferent deeds acts, or conducts of the people It ıs applıed for the usual acts lıke eatıng or drınkıng as well The Nyāya thınkers have used the word ın the sense of utkṣepaṇa, avakṣepaṇa and the lıke symbolıc words

The spırıtual thınkers compre hend the relıgıous deeds as karma lıke fasts etc , to the mımansakas ıt ıs yojña, yoga etc and for the smṛtıkāras, ıt ıs the four āśramas and the deeds of the four varṇas that ıs termed karma Some phılosophers opıne that the rıtes, āsaya the ımpercceptıble and the passıons are the karma [2]

In Jaına thought, the theory of karma ıs the pıvotal poınt and ıt ıs consıstently psychologıcal too The soul ıs ınıtıated ınto karma when affected by the partıcles of karma lıke delusıon (mıthyātva), want of control (avıratı), ınadvertence (pramāda), passıons (kaṣāyas) and vıbratıon (yoga) and the karma ıs the a complexus of very fine matter that enters ınto the soul (the ātmapredaśas) [3]

The Eıght Maın Karmas (Aṣṭamūla Karmas)

There are eıght major karmas Knowledge-obscurıng (Jṇānāvaraṇa), perceptıon-obscurıng (darśanāvaraṇa, Vedanīya, mohanīya, āyu, nāmc, gotra and antarāy[4] The karmas whıch obscure knowledge and perceptıon are repectıvely known jñyānā varaṇa and darśnā-varaṇa Vedanīya ıs one that causes us feel eıther the

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1 द्वितीयाऽपूर्वकरणे मुख्योऽयमुपजायते।
केवलश्रीस्ततश्चास्य नि सपत्नासदोदया।। *Yogadṛṣṭısamuccaya*, śl 177

2 See *Jaıntattvakalıkā*, p 155

3 कीरइजिएण हे उहिं. जेण तो भण्णए कम्म।
Karmagrantha, vol I, Gāthā 1

4 नाणस्सावरणिज्ज दसणावरण तहा।
वेयाणिज्झ तहा मोह आउकम्म वहेव य।।
नामकम्म च गोय च अन्तराय तहेव य।
एवमेयाइ कम्माइ अट्ठेव उसमासवो।। *Uttarādhyayan*sūtra, 33,3-4

sweetness of worldly pleasures or the bitterness of misery Due to mohanīya karmas the soul is bemoused of all its faculties Āyu is that determines the time of the jīva (soul) in different births (Yonis) The name karma ascertains the peculiar body of the soul with its general and special qualities The gotra determines the caste family and the social stratum and antarya karmās is that which causes hindrances in the *performance* of good action like alms, etc [1]

Though the karma is non-sentient and abstract matter i e Karmapaudgalam, yet it becomes sentient when mingles with soul like a bicycle

The Relationship of Material Karma to Immaterial Soul

The material particles of karma are related to the immaterial nature of soul like a material ghata is to sky [2] but the soul is not merely immaterial in nature As the touch of with iron fire transformes it into fire, similarly the soul and the karma are togather in this world from times immemorial so the soul is bound to act according to karma and hence is material in that context

Thus it is obviouly observed that there is no hindrance in the relationship of the immaterial soul with material karma The theory of Anekāntavāda of Jaina metaphysics declares the worldly soul as citta material and immaterial in nature So it is natural that the soul is overpowered by material particles of karma

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1 See *Jaintattvakalikā* p 165

2 मुत्तस्सामतिमत्ता जीवेण कथ हवेज्ज सबधो।
सोम्मधऽस्स व णभासा जद्य वा दव्वस्स किरियाए।।
Ganadharavāde Gātha 1635

3 मुत्तेणामुत्तिमतो उवद्यातागुग्गहा कघ होज्ज।
जधषिष्णाणादीण मदिरापाणोसधादीहि।।*Gonadharavāda*, Gātha 1637-38cf
जीवपरिपाकहेड कम्मता पोग्गलापरिणमेति।
पोग्गलकम्मनिमित्त जीवो वि तहेव परिणमई।।*Pravacansāravrtti*, 455
जम्हाकम्मस्म फल विसय फासेहि भुजदेणियय।
जीवे सुख दुक्ख तम्हा कम्माणि मुत्ताणि।।
मुतोकासदिमुत्त मुत्तो मुत्तेण बन्धमणुहवदि।
जीवो मुतोविरहिदोगहिदत तेहिं उग्गददि।।*Pañcāstikāga* Gatha 141-42

The Relationsship of Soul and Karma as their Etrnel Existence

The Jaina philosophers maintain that the association of Karma with soul is from times immemorial The inflow of karma is eternal and the worldly soul is bound with its particles since the very beginning The karma is related with body like that of seed and its sprouts, and similar is the relationship of soul with karma As is the cause and effect, so is their genesis [1] The Jaina philosophy presents the example of egg and balākā in this context The association of egg and balākā is beginningless as the egg begets balākā and balākā begets egg [2] The association of soul and karma is also admitted beginningless in the likewise way [3]

The association of soul with karma is beginningless and limited because of the fact that their origin is unknown but they get separated The soul is capable of subduing the sublime power of knowledge acquired by austerity, penance renunciation, vairājña control (sañyama) knowledge perception and conduct,[4] or the power of soul is able to suppress the power of karma If the victory of the power of soul is not established over the power of karma the sādhanā with austerity penance and renunciation looses its value

The Doings and Undoings of Karma

The soul is helpless to act karma The impact of wine is unknown in a battle until it is drunk So the karma has nothing to do or undo It is the soul that acts or rests

(C) The Karma and the Leśyā

Leśyā is an important concept of Jaina doctrine of karma The visible creatures of the cosmos are endowed with different colours and conducts This variance is caused due to the variety of karmas

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1 देसस्सा शभागोधैप्पत्तिय षसोत्थिणणुविरुद्धमित।
सव्वाभावे विणसो द्येप्पति कि खरविसाणस्य।।
Ganadharavāda, Gātha 1639

2 जहय अण्डप्पभवा यलागा, अण्डबलागप्पभवजहाय।।
Uttarādhyayan chap 32-6

3 यथाऽनादि सजीवात्मा यथाऽनादिश्च पुद्गल।
द्वयो बन्धोऽप्यनादि स्यात् सम्बन्धो जीवकर्मणो ।। *Pañcādhyayī* 2 35

4 खवित्तापुव्वकम्माइ सजमेण तवेण य।
सव्दुक्खपहीणट्ठा पक्कमेति महेषिणो।। *Uttarādhyayana*, 25 45

The different peculiarities of karma is not merely recognised by Jaina monks[1] but the Hindu scriptures[2] have also discussed this peculiarity caused by leśyā (colouration)

Ātmapariṇāmī Leśyā of the Karma

With the thinking tendency of the creature, it is tainted accordingly and attracts pudgala The swifting waves in the mental thinking get associated with pudgala, so the aggregated ideas take the form of pudgala It is like the Sphatikamani which is a bright shining substance but an object of different colour when put beside it gets coloured in the same hue of the maṇi (jewel) The soul is similarly whitish and clean It assumes the colour of the karmas So lesyā is Ātmapariṇāmī according to karmas

Although ley brings good and bad effects both due to the sticking of karmas, yet the ācāryas have derived varied meanings of it like Addhyavasāya[3], the vrtti of couscience,[4] dazzling[5] like[6], jyoti [7] rays[8] beauty of the deha(body)[9], the burns of fire [10] pleasure and colours,[11] Some modern scholars define lesyā as a mental instinct conception or wave[12] The word lesya is derived from the root 'lis' , with suffix 'yat' and 'tāp', which means to go, to crouch to believe [13] and to hold etc

The substance by which the soul gets tainted with karmas is called lesyā- लिश्यतोश्लिष्यते कर्मणा आत्मा अनयेति lesya [14] The ācaryas

1 *Abhidharmakoṣa*, 1 59-60 and commentary on it

2 षडजीववर्णा परम प्रमाण कृष्ण धूम्रो नील यथास्यमध्यम्।
रक्त पुन सह्ययतर सुख तु हरिद्रवर्णं सुसुख च शुक्लम्।।
Mahābhārata Shanti Parvan 280-33

3 See *Abhidhāna Rajendra* p 674

4 *Ibid*

5 See *Paiassaddamahaṇṇavo*, p 905

6 *Ibid*

7 *Samskrta Sabdārtha Kaustubha* p 967

8 *Paiasaddmahaṇṇavo*, 905

9 *Ibid*

10 *Ibid* 729

11 *BhagawatīSūtra* 14-9 10 12

12 *Ibid*

13 *Jaina Dharma*, Muni Sushil Kumar, p 122

14 Mcdonell *Samskrta Angareji kosha*

have expounded that the effect of vibrations of activity is termed leśyā [1] They maintain that the effect of soul caused by the touch of black and blue substances is recognised lesyā [2] The soul is tainted or identified with merit (puṇya) and demerit (pāpa) and this tainting is known as leśyā [3] Ācārya Nemachandra Chakravarti in *Gomattasāra* considers leśyā the tendency of mind, speech and body tainted with emanating passions [4] Thus leśyā is only the tendency of passions mixed with vibrations of activity

Leśyā has no order It is perennial bhāva Leśyā is present from immemorial time and shall remain even in future Like that of lokāloka, līkāntālokasdṛṣṭi and bhāva leśyā[5] like slesa its divided into three parts varṇa bandha, karma banda and sthiti bandha [6] In varṇa bheda (colouration) it is of six varṇas (colours) black, blue grey, red, yellow, and white [7] The black, blue and grey the first three are described unholy and unchaste whereas the remaining three red, yellow and white are holy and chaste lesyās [8] According to their colours they are categorised as six types of leśyās, as, Krishṇa, nila, Kāpota, tejas, padma and sukla their respective colours being black,

1 Moniar Williams, *Sanskrit English Dictionary*

2 *Prasamarati*, Vol 1, Appendix, p 225 and See *Sthānāñgasūtra* 75 and Commentary on it

3 योग परिणामोलेश्या। *Sthānāñgasūtra*, , 151 Commentary and see *Bhagwadgīta* 1,2,18 and commentary

4 कृष्णादिद्रव्यसान्निध्यजनितो जीवपरिणामो लेश्या।
Bhagwadgīta,12-3-5
आत्मन सम्बन्धनी कर्मणो योग्यलेश्याकृष्णादिकर्मणी वा लेश्या।
Ibid, 14 9 1 and commentary

5 लिम्पइ अप्पो कीरइ एदीए णिय अपुण्णपुण्ण च।
Gomattasāra, Jīva Kāṇḍa, Gātha 489

6 जोगपउत्तीलेस्सा कसायउदयाणु रजिया होई। *Ibid*, Gātha, 490 and see
कृष्णायोदयतो योगप्रवृत्तिरूप दर्शिता।
लेस्या जीवस्सकृष्णादि- ।। *Tattvārthaslokavārtika* 2,6,11,
कषायोदयरजिता योगप्रवत्तिर्लेश्या ।। *Tattvarthavārtika*, 2 ,6,8
and see *Tattvārthavṛtti* 2-6 and commentary on it

7 द्विविधालेश्या द्रव्यलेष्या भावलेश्याभेदात।। *Tattvārthavṛtti*, 2 6

8 श्लेष इव वर्णबन्धस्य कर्मबन्धस्थिति त्रिविध्स्त्रय ।
Sthānāñgasūtra, 1 51 and commentary on it

blue, grey, red, yellow and white [1] The Jainism describes two types of leśyās dravyaleśyā and bhāvaleśyā Dravy-leśyā is produced by the effect of pudgala on body (nāma-karma) [2] This Ajiva matter is the anantapradeśi and aṣṭasparośi pudgala It is of innumerable categories and has infinite dravyārthika and pradesika sthānas It is of dualistic naure and sometimes causes effects on body and sometimes not Dyavyaleśyā is sizeless It is the relation between karma and soul The first three of them are unholy and the latter three are holy lesyās The leśyās are cold and gloomy, their touch is hot and delicate their colour is impure and pure and they are the minutest substances with passions They are to be attained by senses and they transcend the nine karmas as of pudgala and the bondage of pāpa and puṇya known as dravya leśyā [3] This does not get absorbed in the ātmabhāvas It a material substance constituted of minute paticles of matter It happens to be the cause or effect of our mental sensations and the karmas produced by them

The state of soul (Jīva) gets motivated by the rising of mohanīva karma (deluding karma) ksayaopaśama upaśama and ksaya and it is known as bhāvalesya [4] The bhāvalesyā mixed with yoga (activity) and passions is considered audāika [5] This sort of lesyā is devoid of colour, smell intensity of fruition and touch [6] Bhāvalesyā is Agurulaghu and with innumerable samsthānas and jivodayaniṣpanna [7] It is the adhyavaśāya (definiteness) of soul or the devotion of conscience The leśvā causes sugati and durgati So leśyās are more important than bhāvas

(1) Kriśṇa-leśyā

The krisna-leśvā is found dominating such persons who are entangled by the asravas and have lost control over senses crual,

1 Uttarādhyayasūtra, Gāthā 56 57

2 Ibid, Ga 4-9

3 साषड्विधा कृष्णलेष्या नीललेश्या कापोतलेश्या तेजोलेश्या पद्मलेश्या शुक्ललेश्या। Tattvārthavrtti, 2 6 and Uttarādhyayanasūtra 34 3

4 See Tattvārthavārtika, 2 6

5 See (Wathia) Leśyā Kośa

6 Ibid

7 Tattvārthavartika 2 6

भावलेश्या कषायोदयरञ्जिता योगप्रवृत्तिरिति कृत्वा औदायि कीत्युच्यते।

dastardly and unable in winning over the senses [1] Kṛṣṇa-leśyā by colour is extremely black like añjāna [2] As for taste, smell and touch, it becomes very bitter with foul smell and harsh [3] Its jaghanya duration is one Antarmuhurta and maximum duration thirty koti-koti sāgaropamās

(2) Nīla-Lesyā

The person having Nīla-leśyā is obstinate, jealousy, cheat, shameless, passionate, lazy, and fond of tasty eatables [4] It is delicate and of the colour like Vaidūryamani Very bitter in taste and simulates Kṛsan-leśyā in smell and touch Its jaghanya duration is Antarmuhūrta and maximum duration is ten sāgaropamās

(3) Kāpota-leśyā

The bearer of kāpota-leśyā is harsh in speech wrong-doer, cheat, asahṛdaya, conceals his faults, deluding, betrays secrets, thief, and becomes envious to himself [5] It is sour in taste and its colour is blackish mixed with red In taste, smell and touch, it resembles the preceding one Its jaghanya duration is Antaramuhūrta greater is ansamikhy part of pallyopamā and maximum duration is three sāgaropamās [6]

(4) Teja-leśyā

It is of such persons who are humble, unintriguing, serious, having control over senses, engaged in study and penance simple looking, afraid as sin-doing and of auspicious-willing nature Its colour is red like the flames of a lamp It tastes sweet like a ripe mango, smells good and has delicate touch

5 Padma-leśyā

A person of pleasant mood and having little iota of passions (anger, pride, cheat and avarice) has overcome the senses, talks little

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1 भावलेस्सं पडुच्च अवण्णा अरसा, अगधा, अफासा, एव जाव सुक्कलेस्सा। *Bhagwatisūtra* 12 3 5

2 *Lesyā kasa*

3 *Uttarādhyayansūtra*, 34-21-22

4 *Ibid* 34 1-4

5 *Ibid* 34-18

6 *Ibid*, 34-24

and who is yogī, is the bearer of padma-leśyā Its jaghanya duration is thirty-three sāgaropamās

6 Sukla- leśyā

The person who does not meditate on absurd things but is sukla-dhyāna-dhāraka, with pacific mind and having control over senses, is sage or Vītarāgī is the bearer of śukla-leśyā It is whitish like conch It tastes and smells sweet Its jaghanya duration is Antaramuhūrta, greater duration is muhūrta and maximum duration is thirty-three sāgaropamās Ācārya 'Śrutsāgarsuri has explained these leśyās by exemplifying in the following way

There are six persons willing to eat the mango fruit with their six bhāvas One of them expresses his desire for uprooting the tree to get mango fruit The second person desires to cut out the tree and get the mango fruit The third fellow aspires for cutting merely the branches to acquire the fruit The fourth person wants to pluck the bunch of the fruits while the fifth one thinks to pluck only the ripen fruits The lost person the sixth one, believes in 'contentment happiness' He only has the thought of picking up those fruits which are already lying on the ground These are the varying bhāvas of the creatures with leśyās like kṛṣṇa padma etc [1]

Lesyā in the Heaven and the Hell

The gods often bear the leśyās, yellow padma and shukla The first four heavens have pīta (yellow) leśyā from fifth to tenth the three kalphagals is Padama, and from eleventh to the gods of sanvārthsiddhi there becomes śukla-leśyā Thus with the uprising the leśyās get brightened [2]

Among the hell-dwellers, the leśyā happens to be inauspicious and even more inauspicious The first and second hells have kāpota-leśyā, the third one, vālukā Prabhā, has kāpota-leśyā and Nīla-lesyā, the fourth Pañka prabhā hell has Nīla-leśyā, the Tama Prabhā has kṛṣṇa-leśyā and the seventh Mahātama prabhā hell has the Prāṇa Kṛṣṇa- leśyā Though these leśyās change in the antaramuhūrta, but the change takes place merely in the same parts of leśyā where it is mentioned The hell-dwellers do not change their leśyās

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1 *Uttarādhyayansūtra*, 34 25-26

2 *Ibid* 34-36

Lesyā and Dhyāna

In ārta and raudra-dhyāna, there happens to be three leśyās, Kāpota, nīla and kṛṣṇa The raudra dhyani jiva has bright and samklisṭa-pariṇāmi leśyās whereas in ārta-dhyāna the Jīva's leśyā is not that much samklisṭa In the dharmya and sukla dhyana, the remaining leśyās take place which are the time of such leśyās When the jīva becomes Ayogi-kevalin and in the fourteenth guṇasthāna (ladder of spiritual journey) in this stage the activity of all types are stopped and there remains no leśyā at all

All the guṇasthānas from first to sixth have all the six leśyās In the seventh guṇasthāna, only the latter three leśyās appear, but from eight to twelfth guṇasthana there is only sukla leśyā [1] The leśyā has its existence even in the preceding guṇasthāna to eleventh one though there is total lack of passions, but it exists due to earstwhile prajñaopanayana because the inflow of activities in the preceding guṇasthānas saturated with passions is still continuing Therefore, the upaśānta-kaśāya kṣīṇa-kaṣāya and samyoga-kevalin has been mentioned having sukla-leśyā The Ayoga-kevalin has no such type of activity therefore, there exists no leśyā [2]

Thus the leśyā and kaṣāya (passion) are closely related, and the (leśyās) signify the auspicious and inauspicious results arising in the mind of the sattva They originate with sattva and get absorbed with it The sattva is avowed with such lesyās in rebirth as it desires at the moment of death

(D) Yoga the Fruit of Yoga >Jnana and Mukti

The yogasādhanā leads to the attainment of knowledge par excellence which further leads to deliverance of Mukti (salvation) or nirvāṇa The right attitude of perception and conduct is essential for attaining the real knowledge and the path of mokṣa सम्यग्दर्शन चारित्राणि मोक्षमार्ग

A study of this path from Jaina angle henceforth follows

(1) Saṁyagdarśana

In the Jaina metaphysics, samyagdarśana is the first step of mokṣa It has been explained in the *Uttarādhyayanasūtra* as

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1 *Uttarādhyavanasūtra* 34, 21-32

2 उन्मूलखध साद्यगुच्छा चूणिऊण तहय पडिदादो।
जह एदेर्सिभावा तहविध लेस्सा मुणेयव्वा।। *Pañcasamgraha*, 1 192

जीवाजीवाय बन्धो य पुण्य पावासवो तहा।
सवरो निज्जरो मोक्खो सन्तेए तहिया नव।।
तहियाण तु भावाण सब्भावे उवएसण।
भावेण सद्दहतस्स सम्मन्त वियाहिय।।[1]

Thus, Samyagdasana, according to Lord Jinendra is the hearty devotion for the creation of the nine tattvas like jīva etc

It occurs in the *Pañcādhyāyī* that samyagdarsana is possible in the state of the attributes like sraddhā, pratīti, ruci with self experience, otherwise it is known as lakṣaṇābhāsa With the self realization sraddhā comes from the preachings of gurū or reading the scriptures and it cannot be considered samyagdarsana despite of its correspondance to tattvas [2]

According to *Samayasāra* it is what has been stated bereft of all the aspects of all nayas It is known as samyagdarśana and samyagjñāna [3]

(2) Saṁyagjñāna

The cognition of all the substance guna and paryāya is Jñana शदव्वाण य गुपाण य पज्जवाण च सव्वेसि नाण नाणीहि देसिय।[4]

It is said in *Pravacanasāra* that knowing is knowledge [5]

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1 See *Tattvārthavārtika*, 4 22, p 237

2 *Bhagwatisūtra*, 25 7 51-52

3 *Tattvārthavārtika* 2 6 P 109
Tattvārthavṛtti 2 6 p 85

4 *Uttarādhyayana* 28 14-15 and see

(a) सुत्थय जिणभणिय जीवाजीवादिबहुविह अत्थ हेयाहे
य च तहा जो जाणइ सोहु सुदिट्ठी।। *Sutraprābhṛta*- Gā thā 5

(b) तत्त्वार्थश्रद्धान सम्यग्यदर्शनम्। जीवाजीवास्रवबन्धसनरनिर्जरामोक्षास्तत्तम
Tattvārthasūtra 1 2 4

(c) अथवा तत्त्वरुचि सम्यक्त्वम् अशुद्धतरनयसमाश्रयणात्।
Saḍkhandāgama, Book 1, p 151

5 स्वानुभूति सनाथाश्चत् सन्ति श्रद्धादयो गुणा।
स्वानुभूति विनाऽऽभासा नाऽर्थाच्छद्धादयो गुण।
बिनास्वानुभूति तु या श्रद्धाश्रुतमात्रत।
तत्त्वानुगताऽप्यायाच्छ्द्धानानुपलब्धित।।
Pañcādhyāyī Uttarādha śl 415 21

Samyagjñāna is possibile by samyagdarsana[1] From niścayanaya, knowing onself is samyagjñāna[2]

The Jaina philosophy recognises five types of jñāna It is mati, sruti avadhi, manahparyaya and kevala-jñāna

> तत्थ पचविह नाण, सुय अभिनिबोहिय।
> ओहीनाण तइय मणनाण च केवल।।[3]

Matijñāna (Ordinary Cognition)

It is sense-cognition[4] The Ācaryas have done many other divisions of matijñāna In this respect, the *Tattvārthasūtra* and its commentaries should be consulted for better study The arthābhimukha niyata congnition is also called Ābhinibodhijñāna[5] It is the other name of matijñāna

Śrutajñāna (Sciptural Knowledge)

It is the knowledge that the soul acquires from our ancient scriptures It is defined as the knowledge having mati as its cause[6] It was divided into two and many other sub-divisions Though the senses and the mind are the accessories to the attainment of this knowledge yet the knowledge acquired through words and meanings is srutajñāna[7]

Avadhijñāna (Chairvoyance)

Avadhijñāna is the knowledge of material objects optained by soul only Senses and mind has no role in this knowledge The word Avadhi is also implied as dignity The dignity of this knowledge lies in fact that all cognitions related with Avadhi are produced direct by the soul The word 'Arya' denotes 'Adho' So the avadhijñāna is the capacity of knowing the function of soul to present the external meaning The soul does not directly appear in this case[8] The

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1 *Samayasāra* Gātha 144
2 *Uttarādhyayanasūtra*, chap 2 84
3 जो जाणादि सो णाण। *Pravancanasāra*, Gātha 35
4 नावेण जाणई भावे। *Uttarādhyayanasūtra* chap 28 35 and cf स्वापूर्वार्थव्यवसायात्मक ज्ञान प्रमाण *Prameyaratnamālā*, Gātha 1
5 आपरूम कौ जानपनौ सो सम्यग्ज्ञान कला है। *Ccahaccālā*, 3 8
6 *Uttarādhyayanasūtra*, chap 28 5
7 तदिन्द्रियाऽनिन्द्रियनिमित्तम्। *Tattvārthasūtra*, 1 14
8 अत्थाभिमुहो नियओ बोहो जो सोमओ अभिनिबोहो।
Praśamarati vol 2 quotated at p 57

se derivatives have been brought out due to the extention of the subject

Manahparyayajñāna

The word Manahparyaya is constituted of the words man pari avana It means 'knowing all the functions of mind completely' Manahparyaya apprehends the different modes of mind-substance It is a direct knowledge of the thoughts of others telephathic knowl edge of others' minds [1] The Buddhists call it Citparivittarkajñāna

Kevala-jñāna (Omniscience)

This is the type of infinite cognition which is pure perfect and extraordinary [2] The sādhaka acquires it after great penance On attainment of this cognition the aspirant is liberated from the worldly bondage

It is alone and requires no medium of senses or mind for deriving cognition With the attaining of kevalajñana the obscuring karmic veil is totally removed It is perfect eternal[3] knowledge comprehending all substances and their modifications is also the natural tribute of the soul [4]

Kevalajnana is of two types

Bhavārth Kevalajñāna and Siddha KevalajñānaBhavārtta Kevalajñāna is further sub-divided into samyogi kevalin and Asamyogi kevalin [5] Among the five cognitions mentioned above the first two are indirect and the remaining all the cognitions are direct [6]

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1 श्रुत मतिपूर्व द्वयनेकद्वादशभेदम। *Tattvārthasūtra* 1 20

2 शब्दार्थ पर्यायलोचनानुसारी इन्द्रियमनोनिमित्तोडवगम विशेष।
(Nandīsutra Tikā) *Praśamarati* Vol 2 Quoted at p 58

3 *Nandisūtra* Vrtti p 63

4 पज्जवण पज्जवण पज्जाओ व मणम्मि माणसो वा।
तस्स व पज्जयापि नाण मणयाज्जव नाण।।
Praśamarati vol II quoted at p 59

5 केवलमेगयुद्ध सगलमसाहारण अणन्त च
(Viseśāvaśyaka Bhāsya) Praśamarati Vol II quoted at p 59

6 अह सव्वदव्वपरिणाम भावनिण्णत्तिकारणमणत।
सासयमप्पडिवाई एगविह केवल नाण।। *Nandīsūtra* Gātha 66

Samyakacāritra

The subsidising of the kārmic particles accummulated for the longer period is Samyakcārita [1] Ācārya Kund Kund has defined cāritra as the result of soul liberated from the obscurance of moha and kṣobha i e darsanamoha and cāritramoha It is known as religion too Thus the samyakcāritra is the state of liberation of attachment and envy from samyakadarsana and samyakajñāna [2]

After Samyakadarśana and samyakajñāna the cāritra becomes samyakacāritra because the perception becomes purified and real after change or modification in it The attaining of cāritra with ignorance does become samyaka Hence, cāritra becomes samyaka after samyagjñāna only [3]

The Jaina Āgamas have divided cāritra into five kinds

(1) Sāmāyika (2) Ccedopasthāpanā,
(3) Sūkṣmasamparāya and (4) Parihāra viśuddhi,
(5) Yathākhyāta cāritra [4]

1 Sāmāyikacāritra

With the cooling down of the result of attachment and envy the mind becomes equallibrium It is the state of samyakcāritra After attaining this caritra the mind has no trace of envy or intriguenesss It is of mainly two types for the entire life and for some time only For some time-span i e antaramuhūrta or even for longer period which is meant for householder The sāmāykacarītra throughout life is meant for the ascetics only

2 Ccedopaśthāpanācaritra

Ccedopasthāpanā has two terms - cceda and upasthāpanā The

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1 आत्मन स्वभाव एतत् केवलज्ञानम्। *Prasamarati*, vol 2, p 267

2 केवलनाण दुविह पण्णत त जहा भवत्थ केवलनाण च
सिद्धकेवलनाण च।
भवत्थकेवलनाण दुविह पण्णत, त जहा-सजोगिभवत्थ केवलनाण च
आयोगिभवत्थ केवलनाण च।। *Nandīsūtra, Sūtra* 19

3 त समासओ दुविह पण्णत्त, त जहा पच्चक्ख च परोक्ख। च।।
Nandisūtra, sūtra 2

4 एय चयस्तिकर चारित्त होई अहिय। *Uttarādhyayanasūtra* 28 35

ceda is used in the sense of ucceda and upasthāpanā means, the stabilising or bearing it Supposing somebody has taken dīkṣā, later on his attaining the benefit of the knowledge of scriptures, he gets purified again by new dīkṣā This is known as cedopasthāpanā cāritra

3 Sūkṣmasamparāyacāritra

From samparāya, it is implied passions This is the very state of aspirant where remains even no iota of passion It is known as Sūksmasamparavacāritra

4 Parihāraviśuddhicāritra

The purification of soul done through severe penance for removing the karma-bandha is known as Parihāraviśudhicāritra

5 Yathakhyātacāritra

The yathākhyāta is obtained after the soul is perfectly purified and the passions like avarice etc are absolutely washed away from it

Bandha (Bondage) and its Causes

Bandha is the bondage of soul by the particles of kārmic matter saturated with passion [1] The soul is non-sentient by nature but it becomes sentient by coming in contact with karma and this process has been going on since times immemorial The soul (Jiva) absorbes in it from infinite particles of pudgala (matter) only those karmic particles like that of the lamp which burns after soaking the oil there in through the death [2] The attachment of pudgala having resulted from karmic ātmapradeśas is called bandhas The author of *Karmagrantha* suggests that bandha is acquisition of new karmas Bandha or bondage of the soul by the karma is of four kinds according to its nature (prakrti) duration (sthiti), essence (anubhava), and content (Pradeśa) [3]

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1 चारित्त खलु धम्मो धम्मो जो सो समोत्ति णिद्दिट्ठो।
मोहक्खोह विहीणो परिणामो अप्पणो हु समो।। *Pravacanasāra*, Ga 7

2 नहि सम्यग्व्यपदेश चारित्रमज्ञानपूर्वक लभते।
ज्ञानान्तरमुक्त चारित्राराधन तस्मात्।। *Puruṣārtha sīdhyupāya*, sl 38

3 सामाइयत्थपढम छेओवट्ठावण भव वीय।
परिहारविशुद्धीय सुहुम तह सपराय च।। *Uttarādhyayanasutra* 28 32-33

Cause of Bandha

The Jaina thinkers have observed five causes of bandha mithyātva, avirati, pramāda kaśaya and yoga[1] Some philosophers consider only kaṣāya (passion) and yoga (activity) as the cause of bandha They maintain that mithyātva, arvirati and pramāda are constituents of passions But most of the ācaryas hold all of the five as its cause

Mithyātva (Delusion) Mithyātva means the false perception and it is contrary to samyakdarśana The perception of reality into unreality is delusion like a rope is supposed to look like snake

Avirati (Want of Control) It is to remain entangled with the sin

Pramāda (Inadvertence It is leniency in action It means forgetting the self

Kaṣāya (Passions) That spoils the merits of soul or increases the mundane world Kasāyas are four anger pride intrigue and avarice

Yoga (Activity) Yoga is the activities of body mind and speech[2]

Mukti (Nirvāṇa or Mokṣa)

The nirvāṇa occupies very important place in Jainism It is the sole object of the ascetic The words mukti moksa and nirvāṇa are synonymous The word nirvāṇa' is derived from the roof 'Vā' with 'nir' as prefix and 'kta as suffix and it means liberation from the world and to have the perception of Supreme Soul or the Īsvara or the attainment of eternal bliss In Jainism the three jewels–samyakadarśana, samyakajñāna and samyagcāritra lead to moksa-nirvāṇa[4] Besides the *Uttarādhyayansūtra* presents the penance as the cause of moksa[5] It is the stage of the removal of the karmas in entirety Buddhists consider it the subsisdence of overfondness (tṛṣṇā) They also call it astamgama virāga and nirodha

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1 सकषायत्वाज्जीव कर्मणो योग्यान् पुद्गलान्नादत्ते स बन्ध ।
Tattvārthasūtra, 8 2-3

2 अभिनवकम्मग्गहण बधो। *Karmagrantha*, Vol 2 Ga 3

3 प्रकृतिस्थित्यनुभावप्रदेशास्तद्विधय । *Tattvārthasūtra* 8 4

4 मिथ्यात्वादर्शविरति प्रमादकषाययोगाबन्धहेतव । *Ibid* 8 1

5 Samghavī, *Tattvārthasūtra* 19 3-194

The death and birth of the aspirant is caused due to passions like envy etc. When the vikārībhāvas produced by envy etc. get removed from meditation the soul becomes stable in the svabhāva. The mingling of soul with the soul itself is nirvāṇa. The mukti is not attained despite of the aquisition of kevalajñāna due to the engagement of soul in activity in thirteenth guṇasthāna or in sūkṣmakriyāpratipatti of Śukladhyāna. Thus the mokṣa is attained only when the entire activity of the entire obscuring cāritra is executed.[1]

So, the mokṣa is an altogether lapse of world-bondage and its causes. That is the perfect removal of karmas by samvara nirjarā known as mokṣa.[2] The samvara arrests the inflow of karmas into the soul and they are purged off by the process of nirjarā. This is the state when the soul relishes infinite pleasure and bliss.

The causes of world-bondage are delusion, inadvertance, want of control, passions and activity of mind, body and speech. It is due to these reasons that the soul looses discretion and gets illusioned in the world and is intrigued.

The soul attains kevalajñāna after the subsidence of mohanīya karma, knowledge obscurance, perception-obscurance and antarāya.[3] This state of kevalajñāna is the arhant stage of the soul where the four ghātin-karmas like knowledge-obscurance, perception-obscurance and power-obscurance are removed. Even after the activity of mind, body and speech in the form of minute particles of karma continues.

Thereafter the perfect removal of four aghātin karmas like āyu nāma, gotra and vedniya is necessitated. When the sādhaka reaches the last stage of śukladhyāna the kāya-yoga i.e. the activityties of body, mind and speech are completely stopped and the soul relishes infinite peace in this universe. It is the state of liberation or siddhāvasthā.

The liberated soul gradually shoots up and settles at the top of

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1 See Apte Sanskrit-Hindi Kośa p 539

2 Tattvārthasūtra 12

3 नाण य दसण चेव चरित्त च तवो तहा।
एस मग्गोत्ति पन्नत्तो जिणेहि वरदस्सिहि।। *Uttarādhyayanasūtra* 28 2

the universe[1] It becomes now liberated from all passions[2] not even the mildest movements of respiration and relishes infinite and perennial bliss This is the state of effulgent soul with no form no body like ours

Thus the infinite soul dwells at the top of the universe but the different souls do not mingle and they remain independent Each soul has its own independent existence The soul of this state does not bother about the world because it becomes liberated from fondness, intrigue and envy The light of of a lamp absorbs the lights of different lamps similarly a siddhaksetra can accommodate several siddhas The siddhas have the attributes of agurulaghu which restrains the soul from getting downward and following the air[4]

The siddhavastha attains infinite power (anantavīrya) after being liberated from the activities of senses mind and karma It rests in eternal bliss Thus the soul liberated from karmabandha and free from all restraints bereft of pains remains in purified state[5]

1 (क) मोक्ष कर्मक्षयो नाम भोगसक्लेशवर्जित । *Purvasevādvātrimsika*, Ga 22 *Jain yoga ka Ālocātmaka addhyayan* p 228
(ख) बन्धहेत्वाभावनिर्जराम्याम् कृत्स्नकर्मक्षयो मोक्ष । *Tattvārthasūtra* 1 2-3

2 मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयच्चकेवलम । *Ibid* 1 1

3 नमत्यात्मानमात्मेव जन्मनिर्वाणमेव च ।
गुरुरात्मात्मनस्तस्मान्नान्योऽस्ति परमार्थत ।। *Samādhitantra* Sl 75

4 तदनन्तरमूर्ध्वगच्छत्यालोकान्तात । *Tattvārthasūtra* 10 5

5 कर्मबन्धनविध्वसादूर्ध्वप्रज्जा स्वभावत ।
क्षणेनेकेन मुक्तात्मा जगच्चूडाग्रमृच्छति ।। *Ibid* Sl 231

6 मुक्त्युपायेषु नोचेष्टामल नायैव यतत ।
Muktvadvesapradhānya Dwātrinsikā Sl 1
Jain yoga ka Ālocanatmaka Addhyayan quoted at p 230

CONCLUSION

That the Indian sages (Rsis) were deeply immersed in yoga meditation is amply revealed from the fact that the term yoga occurs at several places in the vedas. Those saints had attained emancipation (moksa) by yoga. But it is surprising that there is no mention of the nature of the form of the yoga in vedas. The upanisads provide a far better reflection of yoga than the vedas but a study of later smrtis, Buddhistic and Jaina Āgamas lead us to conclude that the yoga in upanisads had been a major part of spiritual meditation. The yoga has been delineated here with greater detail as means of attaining liberation (moksa) along with the analysis of its divisions and sub-divisions. With the increase of the trend and tendencies of India's awakened thinkers towards spiritualism they also evinced more interest in the yoga meditation and ultimately declared yoga as a unique way of attaining the moksa. After [illegible] spiritualistic acaryas have independently and adequately contributed to Indian literature. The Jaina thinkers among them had a major role and even among them Ācārya Haribhadrasūri occupied a significant place.

Haribhadra sūri wrote four yoga works along with his several other contributions to the field of legends, kavyas, astrological works and philosophy. With the upsurge of yoga the succeeding acaryas emerged with their own conceptions and thoughts on Suri's writings and contributed to the sphere of yoga their own works.

Ācārya Haribhadrasūri gave a new turn to the traditional style of writing considering the prevailing circumstances and the taste of people and with its modifications he introduced a new era in the field of yoga literature. His yoga works reflect the expression of his deep cognition. His four yoga works *Yogaviṁśikā*, *Yogadṛṣṭisamuccaya*, *Yogaśataka* and *Yogabindu* are its novalite examples. The *Yogabindu* how over stands at the foremost there. Ācārya Haribhadra followed medium approach shunning all the narrowness of biased leanings. He has established a sublime path of yoga for the inquisitive reader discarding the theory of yoga in all the sāstras and making adjustment with the traditional principles of yoga propounded by several ācāryas. It can

well be seen from the following verse

> सर्वेणा योगशास्त्राणामविरोधेन तत्त्वत ।
> सन्नीत्या स्थापक चैव मध्यस्थास्तद्विद प्रति।।

Yogabindu, śl 2

Haribhadrasūri holds that yoga is sthe primary means to attain moksa and there is no difference in its basic principles despite different yoga traditions prevailing there

> मोक्षहेतुर्यतो योगो भिद्यते न तत क्वचित्।
> साध्याभेदात् तथा भावे तूक्तिभेदो न कारणम्।।

Yogabindu, śl 3

Haribhadrasūri adds that the practice of yoga results from the scholarship A scholar not devoted to the practice of yoga wanders in the mundane world of shāstras

> पुत्रदारादिरासार पुसा समढचेतसाम।
> विदुषा शास्त्रससार सयोगरहितात्मनाम्।।

Ibid śl 59

Thus the *Yogabindu* is replete with several characteristics The present work begins with the meaning and explantion of yoga and introduces us to the three facets of Indian culture -Vedic Budhistc and Jaina Yoga work Thereafter it focusses on the importace of yoga in Jaina yogic meditation and it has been analysed in the light of the *Yogabindu*

The book thereafter seeks to present the life mission time personality and the valuable contributions of Ācārya Haribhadrasūri a great Jaina scholar and author of the *Yogabindu*

It presents the description of an adhika (deserving) and anadhikārī (deserving-not) of yoga as stated in the *Yogabindu* along with the five factes in the *Yogabindu* along with the five factes of yoga It also presents the development of yoga sādhanā The original text has been quotated in the footnotes as far as possible

It further delineates the very essence of yoga, the meditation as described in different works of yoga There has been an elaborate

discussion of yoga and its relation to gunasthāna (the ladder of spiritual journey) and the gunasthāna's nature and form has simultaneously been made quite obvious to us The order of sādhanā upto the sixth gunasthāna has been appropriately narrated with an analysis of the kinds of yoga

With the discussion of the kartrttva (doings) and bhoktrttva (sufferings) of Ātman, its becoming of an element (Tattva) and its omnipotence have been adequately enunciated in the later chapters of this book The relation of Ātman and karma karma and leśyā, the means of nirvāṇa (salvation) samyakdārśāṇa (right conduct) have been discussed in detail Lastly the attainment of nirvāṇa along with the decription of the bondange of karma have been mentioned

While concluding the present study I would say that yoga is a supreme learning (lore) and it stands next to none I have done her my best to incorporate all the relevant references after studying several of yoga works I however, still strongly feel that there must be much which has not been possible to include My study has been done not going beyond the compulsions of an ascetic life I have virtually had some new insights (cognition) while I was in the pursuit of the research in yoga as done with the present work I am confident that the work will be of much benefit to the readers in yoga Om astu!

O

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